

Sannyasa

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"Sanyasi" redirects here. For the motion picture, see [Sanyasi \(1975 film\)](#)

Sannyasa, ([Devanagari](#): संन्यास) *sannyāsa* is the order of life of the renouncer within [Hindu](#) scheme of *[āśramas](#)*, or life stages. It is considered the topmost and final stage of the [varna](#) and [ashram](#) systems and is traditionally taken by men at or beyond the age of fifty years old or by young [monks](#) who wish to dedicate their entire life towards spiritual pursuits. In this phase of life, the person develops *vairāgya*, or a state of dispassion and detachment from material life. He renounces all worldly thoughts and desires, and spends the rest of his life in spiritual contemplation. One within the sannyasa order is known as a **sannyasi**.

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Etymology

Samnyāsa in [Sanskrit](#) means "renunciation", "abandonment". It is a tripartite compound of [sam-](#) has "collective" meaning, *ni-* means "down" and *āsa* is from the root *as*, meaning "to throw" or "to put", so a literal translation would be "laying it all down". In Dravidian languages, "sanyasi" is pronounced as "sanyasi" and also "sannasi" in slang.

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Typology

There are a number of types of sannyasi in accordance with socio-religious context. Traditionally there are four types of forest hermits [\[1\]](#) with different stages of dedication. In recent history two distinct orders are observed "ekadanda" (literally *single stick*) and "tridanda" (*triple rod* or stick) saffron robed monks[\[2\]](#), first being part of [Sankaracarya](#) tradition[\[3\]](#) second is sannyasa followed by various [vaishnava](#) traditions and introduced to the west by followers of the reformer [Siddhanta Sarasvati](#). Austerities and attributes associated with the order as well as expectations will differ in both.

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Lifestyle and goals

The sannyasi lives a [celibate](#) life without possessions, practises [yoga](#) meditation — or in other traditions, [bhakti](#), or devotional meditation, with prayers to their chosen [deity](#) or [God](#). The goal of the Hindu Sannsyasin is [moksha](#) (liberation), the conception of which also varies. For the devotion oriented traditions, liberation consists of union with the Divine, while for Yoga oriented traditions, liberation is the experience of the highest [samādhi](#)

(enlightenment). For the [Advaita](#) tradition, liberation is the removal of all ignorance and realising oneself as one with the Supreme [Brahman](#).

Within the [Bhagavad Gita](#), sannyasa is described by [Krishna](#) as follows:

"The giving up of activities that are based on material desire is what great learned men call the renounced order of life [sannyasa]. And giving up the results of all activities is what the wise call renunciation [tyaga]." (18.2)[\[4\]](#)

Cf: (The Sanskrit & Indic scholar) Barbara Stoler Miller's BG 18.2 translation reads thusly:

"Giving up actions based on desire, the poets know as **renunciation**; relinquishing all fruit of action, learned men call **relinquishment**.

"Disciplined action and relinquishment are spiritually more effective than renunciation."[\[5\]](#)

[Maharishi Mahesh Yogi](#)'s translation of verse 3, Chapter 5 of the Bhagavad-Gita[\[6\]](#), says:

"Know him to be ever a man of renunciation who neither hates nor desires; free from the pairs of opposites, he is easily released from bondage, O mighty-armed."

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Renunciation in Dharma Literature

The [Dharmasūtras](#) and [Dharmaśāstras](#) give a number of detailed rules regarding at what stage of life a person may renounce, who is entitled to renounce, and what their legal and social standing is following renunciation.

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When can a person renounce?

The earliest Dharmasūtras evince a very disapproving attitude towards renunciation. The author of the earliest stage of the *Baudhāyana Dharmasūtra*, for example, is critical of renunciation because ascetics do

not reproduce. The birth of a son was necessary for a [twice-born](#) man to repay his spiritual debt to his ancestors. Because a Vedic student (*snātaka*), having completed his education, is required to start a family as a householder, Baudāyana states that only the householder's *āśrama* exists for him.^[7] It must be noted that at the time *Baudāyana* was composed the *āśramas* were most likely permanent states of life chosen after one finished his time as a *snātaka*, not the sequential life stages they would later become.^[8]

The *Vasiṣṭha* and *Āpastamba Dharmasūtras* represent a transition from the disapproval of the idea of various *āśramas* (including that of the ascetic) expressed in Baudāyana and Gautama to the acceptance of the *āśrama* system and gradual efforts to incorporate it into the framework of texts on dharma.^[9] Those efforts culminated in the form of the *āśrama* system found in the [Manusmṛti](#); by the time that text was composed, the *āśramas* had taken the form of sequential temporary stages which would allow one to pass from Vedic studentship to householder to forest-dwelling hermit to renouncer.^[10] Thus, Manu and [Yājñavalkya](#) after him are able to stipulate that a renouncer must have paid his triple-debt as a householder before renouncing the world.^[11] However, Yājñavalkya differs from Manu and Viṣṇu over whether passing through the *āśrama* of the *vanaprastha* is necessary. *Manu* 6.33 and [Viṣṇu](#) 96.1 state that one should renounce from the forest-dwelling hermit's *āśrama*, while *Yājñavalkya* 3.56 states that one may renounce from the householder's *āśrama*, provided he has paid the triple debt (to his ancestors, the Vedic sages, and the gods).

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Who may renounce?

Although the question of which *varṇa* renunciation is allowed to is not dealt with explicitly in dharma literature, it was understood that the *āśrama* system, including the *āśrama* of renunciation, was only open to [dvija](#) men.^[12] Accordingly, when speaking of the rules for renouncers, Dharmaśāstra

texts only directly address twice-born men. For instance, when Manu speaks of the qualities of a renouncer or the conditions under which he renounces, the person being spoken of is outrightly specified a "a Brahmin" or "that twice-born man."[\[13\]](#)

Nevertheless, Dharmaśāstra texts themselves attest to the fact that people besides twice-born men, that is, Śūdras and women, did renounce, even if the texts only mention such renouncers to castigate them. One must ask why *Yājñavalkya* 5.115 and *Viṣṇu* 2.235 would place a fine on feeding a Śūdra ascetic at a festival, or why *Manu* 8.363 would place a fine on conversing with a female renouncer, if such individuals did not exist in the first place.[\[14\]](#)

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Legal and social status of renouncers

In renouncing the world, the ascetic becomes, for all religious and social purposes, dead. A ritual death is, in fact, part of the rite of renunciation itself. The ascetic is no longer bound to perform the Vedic rites enjoined upon twice-born men; he leaves his family behind to live a homeless life.

[\[15\]](#) This state of being ritually dead is reflected in the laws relating to ascetics found in the Dharmaśāstras. Laws pertaining to renouncers are closely connected to and overlap with laws relating to the dead. Thus, *Viṣṇu* 6.27 states that when a debtor dies, renounces the world, or is in a far-off country for over twenty years, his male progeny should settle his debts. *Nārada* 13.24 allows the brothers of a renouncer to partition amongst themselves any inheritance he may have received from his father, except for a portion of money which should go to his "widow." *Nārada* 12.97 allows a wife to remarry if her husband disappears or dies, or becomes a renouncer, a eunuch, or an outcaste. Some texts, however, require that a man have provided financially for his wife and children before renouncing.

[\[16\]](#) Relatedly, *Nārada* 1.7 states that if a renouncer dies in debt, all the merit produced by his spiritual practice goes to his creditors.

Thus, renunciants are not only socially dead but legally dead as well. And, like any dead person, they cannot enter into new contractual agreements. Kauṭilya provides a clear expression of this in the [Arthaśāstra](#) when he states that transactions cannot be completed by dependents and renunciants (3.1.12). *Nārada* 1.159-169 includes renunciants among those who cannot be questioned as witnesses in a court case.

It is interesting to note that other rules pertaining to ascetics hinge on the spiritual power they were believed to have acquired through their austerities. The *Bṛhaspatismṛti*, at 1.27, warns the king to have a proxy, and specifically someone schooled in the three Vedas, hear cases involving ascetics and others skilled in sorcery. Since ascetics were believed to have supernatural powers, incurring the anger of the losing party to such a case would have been viewed as potentially threatening to a king's life. What is more important to the larger discussion of ascetics and Ancient Indian law, however, is the acknowledgment that cases could and sometimes did involve ascetics, despite their legally and socially dead status.

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Monasticism

Unlike monks in the Western world, whose lives are regulated by a monastery or an abbey and its rules, some Hindu sannyasis are loners and wanderers (parivrājaka). Hindu monasteries ([mathas](#)) never have a huge number of monks living under one roof. The monasteries exist primarily for educational purposes and have become centers of pilgrimage for the lay population. Ordination into any Hindu monastic order is purely at the discretion of the individual guru, who should himself be an ordained sannyasi within that order. Most traditional Hindu orders do not have women sannyasis, but this situation is undergoing changes in recent times.

[\[citation needed\]](#)

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Danda as spiritual attribute

In the [Varnashrama System or Dharma](#) of [Sanatana Dharma](#), the 'danda' (Sanskrit; [Devanagari](#): दंड, lit. *stick*) is a spiritual attribute and [axis mundi](#) of certain deities such as [Brhaspati](#), and holy people such as [sadhu](#) carry the danda as an austerity and marker of their station as a mendicant renunciate or sannyasi.

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Sannyasa Upanishads

Of the 108 scriptures (or "[Upanishads](#)") of the [Muktika](#), 23 are considered Sannyasa Upanishads.[\[17\]](#) They are listed with their associated Veda – [RV](#), [SV](#), [ŚYV](#), [KYV](#), [AV](#) (as found in the [Upanishad](#)):

1. Brahma (KYV)
2. Jābāla (ŚYV)
3. [Śvetāśvatara](#) (KYV) "The Faces of God"
4. Āruṇeya (SV)
5. Garbha (KYV)
6. Paramahaṃsa (ŚYV)
7. [Maitrāyaṇi](#) (SV)
8. Maitreyi (SV)
9. Tejobindu (KYV)
10. Parivrāt (Nāradaparivrājaka) (AV)
11. Nirvāṇa (RV)
12. Advayatāraka (ŚYV)
13. Bhikṣu (SYV)
14. Turīyātīta (SYV)
15. [Sannyāsa](#) (SV)
16. Paramahaṃsaparivrājaka (AV)
17. Kuṇḍika (SV)

18. [Parabrahma](#) (AV)
19. Avadhūta (KYV)
20. Kaṭharudra (KYV)
21. Yājñavalkya (SYV)
22. Varāha (KYV)
23. Śāṭyāyani (SYV)

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Noted sanyasis



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- [Adi Shankara](#) (approx 788 – 820)
- [Chaitanya Mahaprabhu](#) (1486 - 1533)
- [Totapuri](#) (1780-?)
- [Swami Vivekananda](#) (1863-1902)
- [Sri Aurobindo](#) (1872–1950)
- [Bhaktisiddhanta Sarasvati Thakura](#) (1874 – 1937)
- [A. C. Bhaktivedanta Swami Prabhupada](#) (1896–1977)

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Vairagya

Main article: [Vairāgya](#)

Vairāgya ([Hindi](#):वैराग्य, [Telugu](#): వైరాగ్యం or వైరాగ్యత also spelt as *Vairagya*) is a [Sanskrit](#) term used in [Hindu philosophy](#) that roughly translates as dispassion, non-attachment (detachment), or renunciation, in particular renunciation from the pains and pleasures in the material world. The Hindu philosophers who advocated vairāgya told their followers that it is a means to achieve [moksha](#).

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Etymology

Vairāgya is a compound word joining *vai* meaning "to dry, be dried" + *rāga* meaning "color, passion, feeling, emotion, interest" (and a range of other usages). This sense of "drying up of the passions" gives vairāgya a general meaning of ascetic disinterest in things that would cause attachment in most people. It is a "dis-passionate" stance on life. An ascetic who has subdued all passions and desires is called a *vairāgika*.[\[18\]](#)

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In Hindu texts

The concept of Vairāgya is found in Patañjali's *Yoga Sūtras*, where it along with practice (abhyāsa), is the key to restraint of the modifications of the [mind](#) (YS 1.12, "abhyāsa-vairāgyabhyāṁ tannirodhaḥ"). The term vairāgya appears three times in the *Bhagavadgītā* (6.35, 13.8, 18.52) where it is recommended as a key means for bringing control to the restless mind.

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See also

- [Yogi](#)
- [Sadhu](#)
- [Gymnosophist](#)
- [Neo-sannyas](#)
- [Goswami](#)
- [Purvashrama](#)

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Notes

1. [^ The Samnyasa Upanisads: Hindu Scriptures on Asceticism and Renunciation, Patrick Olivelle, Oxford University Press, 1992](#)

2. [^ Srimad Bhagavatam 1.3.30 First Canto](#) By A. C. Bhaktivedanta Prabhupada, Bhaktivedanta Book Trust, [ISBN 0912776285](#)
3. [^ Srimad Bhagavatam: Fourth Canto](#) By A. C. Bhaktivedanta Prabhupada, Bhaktivedanta Book Trust, [ISBN 0912776382](#)
4. [^ Bhagavad Gita 18.2](#)
5. [^](#) Miller, Barbara Stoler, *The Bhagavad Gita*, Bantam Books, New York, 1986, [ISBN 0-553-21365-2](#), pp. 143, 168
6. [^](#) Maharishi Mahesh Yogi on the Bhagavad-Gita, a New Translation and Commentary, Chapter 1-6. Penguin Books, 1969, p 333-334 (v 3)
7. [^](#) See *Baudāyana* 2.11.27; on the householder's *āśrama* being a *snātaka* 's only option, see also *Gautama* 3.36
8. [^](#) See Olivelle, Patrick, "Renouncer and Renunciation in the *Dharmaśāstras*," p. 85
9. [^](#) It should be noted, however, that neither accepted that the renouncer's *āśrama* was in any way superior to that of the householder
10. [^](#) See Olivelle's discussion of the development of the *āśrama* system in "Renouncer and Renunciation in the *Dharmaśāstras*," p. 84-106
11. [^](#) See *Manu* 6.35-37; *Yājñavalkya* 3.56
12. [^](#) See Olivelle, "Renouncer and Renunciation in the *Dharmaśāstras*." p. 111
13. [^](#) See, for example, *Manu* 6.29, 40, 94; for a discussion of whether, among even twice-born men, only Brahmins were to be permitted to renounce, see Olivelle, "Renouncer and Renunciation in the *Dharmaśāstras*." p. 111
14. [^](#) For more references to renunciation by Śūdras and women, see Olivelle, "Renouncer and Renunciation in the *Dharmaśāstras*." p. 112-115
15. [^](#) See Olivelle, *Samnyāsa Upaniṣads*. p. 89-91
16. [^](#) See, for instance, *Arthaśāstra* 2.1.29

17. [^](#) Patrick Olivelle, Oxford University Press, 1992

18. [^](#) Apte, *A Practical Sanskrit Dictionary*, p. 891.

[\[edit\]](#)

External links

- [Articles on aspects of Sannyasa, Vairagya, and Brahmacharya](#)
- ['The Song of the Sannyasin', poem by Swami Vivekananda](#)
- [The Internal Meaning of Sannyasa](#)

Sannyasa: It's Internal Meaning



The following is an excerpt from a talk given by Sripad Bhaktibhavana Visnu Maharaja on the occasion of Srila Prabhupada's *Sannyasa* initiation anniversary at Kesavaji Gaudiya Matha in Mathura.

What is the significance of *Sannyasa* ? In Gaudiya Vaisnavism there are many important philosophical points to understand properly and digest. To make progress, devotees must refine their conception of divinity and

focus their aspirations. The order of *sannyasa* is a strong step in that direction.

There is an external meaning and an internal meaning to the order of *sannyasa*. Formally, the order of *sannyasa* is to renounce the material world; it is considered social suicide. That is, we give up our connection with family and friends and social obligations and dedicate *kayo*, *mana*, *vaca*, and *jiva* -- our body, mind, words, and soul-- to the service of the Lord. And, as the *brahmana* from Avantidesa said, *aham tarisyami duranta-param*, "I shall cross over the ocean of nescience and become firmly fixed, *asthaya paratma-nistham*, in the service of our Lord Mukunda."

This order exemplifies this determination, in that one is giving himself wholly for the service of the Lord -- but this determination is available to anyone willing to make a full commitment. This commitment is not necessarily formal, but substantially internal. As the *Bhagavad-gita* says, *anasrita karma-phalam karyam karma karoti ya*. If one simply renounces, he is not actually a *sannyasi*. Real renunciation, means to engage everything in the service of the Lord, *nirbandha krsna-sambandhe yuktam vairagyam ucyate*, and to fix one's aspiration with great determination.



In the *Vilapa-kusamanjali*, verse 102 expresses the highest summit of devotion -- a sublimely sweet and reassuring hope. In this verse we find the inner ideal of *sannyas* and the purport of the *sannyas mantra*.

Asabharair amrta-sindhu-mayai kathancit, kalo mayatigamita kila sampratam hi. Raghunatha Dasa's devotion is so exclusive to Srimati Radharani that he is saying that without her service he doesn't even care for Krsna. "It is shameless for me to say this, but I don't even want Vrndavana, I don't want Krsna. Your mercy is everything to me." This is the high aspiration of Raghunatha Dasa.

Most devotees are familiar with Raghunatha Dasa's *vairagya*, his renunciation. The *Caitanya-Caritamrta* mentions, *raghunatathera niyama-yena pasanera rekha*, that his renunciation was like lines in stone, so rigid his *sadhana* was every day. He is, however, substantially known as our *prayojana-tattva acarya* -- he is showing the highest ideal of Sri Chaitanya's followers. In these

prayers, he has expressed this yearning -- absolute dependence, complete dedication to the service of Srimati Radharani. This also should be the aspiration, the ideal, of those devotees who are advancing in Gaudiya Vaisnavism. This is the line of Sri Rupa; this is our wonderful prospect.

When Sri Chaitanya Mahaprabhu received the *sannyas mantra* from Kesava Bharati, he first whispered the *mantra* into the ear of Kesava Bharati. He said, "Is this the *mantra* that you will give me? I have heard it in a dream, '*tat tvam asi*.' " The common understanding of this *mantra* is "you are that" (you are *Brahman*). Murari Gupta revealed to Sri Chaitanya Mahaprabhu another, more acceptable meaning of this *mantra*, which Chaitanya Mahaprabhu in turn gave to Kesava Bharati: "You are his." It is considered that at that time Sri Chaitanya initiated his spiritual master into the Vaisnava conception of this *mantra* and then received the *mantra* back.

For Chaitanya Mahaprabhu, it is proper to say that "I am his; I am Krsna's." The meaning of the *mantra* that *sannyasis* coming from Sanatana Goswami receive, however, is "I am hers; I am Srimati Radharani's. I exclusively engage myself in the service of Srimati Radharani." Actually, she is the highest devotee--she is the only one who can please Krsna, *aradhananam sarvesam*, all bhakti goes through Srimati Radharani. She is *tadiya*, most dear to Krsna. In that way we should see everything.

Certainly our Srila Prabhupada has shown this. So dear he is to Srimati Radharani. He has spread Krsna

consciousness all over the world and brought so many to her lotus feet -- so many servitors to assist in her service to Krsna. This is the most confidential service. *Rasa lila* is *sankirtana lila* -- the *lila* of Chaitanya Mahaprabhu. Gaura *lila* is nondifferent than Krsna *lila*. But Gaura *lila* can be said to be higher in that it is more magnanimous; it is being distributed--*audarya*. Mahaprabhu is giving out this ecstatic ocean of Krsna-*prema*. He is experiencing at every moment the great ecstasy of the love of Radha and Krsna, *prema pum-artha mahan*. This is the highest level of devotion.

And it is said, *ramya kacid upasana vraja-vadhu-vargena*, the worship shown by the *gopis* of Vrndavana is the highest, because they gave up everything, renounced everything. They didn't care for their families; they didn't care for their personal happiness at all. They simply were interested in pleasing Krsna. When they met Krsna in Kuruksetra after so long, they were very happy to see him. They pleaded, "Actually, we are only simple village girls with cows as our wealth; we have no qualification; we only know family life; we have not done any austerities; we don't know the Vedas; we are not anyone special. We are not yogis who will be satisfied simply to meditate upon you, but we would like to live with you as Your family." In that way they are humbly approaching Krsna. Krsna considered how fortunate he was to have the *gopis'* wonderful affection. Krsna was feeling so guilty at having neglected such perfect love for so long that he bent down to touch Srimati Radharani's lotus feet. And she said, "No. No. That is not proper. Actually, I am at fault. You have not done anything wrong."

In the same way, Chaitanya Mahaprabhu has said, *na prema-gandho 'sti darapi me harau*, "The proof that I have no love for Krsna is that I have not left my body in separation, that I go on living." So, in this way, Srimati Radharani is feeling that the fault is hers, "You are free to move as you like." She is exemplifying this extreme mood of devotion. This is *saranagati* -- surrender. In a higher sense, another term could be used, *atmaniksepa*. This means to throw oneself desperately toward the lotus feet of the Lord, "I am Yours to be used in Your service as you like, as you see fit." *Aslisya va pada-ratam pinastu mam adarsanan marma-hatam karotu va*, if you like you may embrace me or if you like you may trample me, but use me as you like.

This is the symptom of the surrendered souls, that they are ready to be used by the Lord in any way. Srila Prabhupada wrote in his arrival prayer, "*naco gao* -- As you wish me to dance, I shall dance. And if you don't wish me to dance, I won't dance. It is your choice, my Lord, I am yours to be used in your service." The renounced order, both its external and internal significance, was thus epitomized in Srila Prabhupada. He preached widely and internally fully embraced the service of Sri Radhika. He renounced the world and became the servitor of Sri Dayita dasa (Srila Bhaktisiddhanta Saraswati).

Brahma Upanishad

Translated by Swami Madhavananda

Published by Advaita Ashram, Kolkatta

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1. Om ! Shaunaka, householder of fame, once asked Bhagavan Pippalada of Angira's family: In this body, the divine city of Brahman, installed, how do they create ? Whose glory does this constitute ? Who is he who became all this glory ?

2. Unto him (Shaunaka) he (Pippalada) imparted the supreme Wisdom of Brahman: That is Prana, the Atman. He constitutes the glory of the Atman, the life of the Devas. He represents both the life and the death of the Devas. That Brahman who shines within the divine Brahmapura (or body) as the faultless One, devoid of manifested effects, self-effulgent, all-pervading, He (it is who) controls (the Jiva), like a spider controlling the king of bees. Just as spiders by means of one thread project and withdraw the web, so also the Prana, (who) retires drawing back his creation. Prana belongs to the Nadis or subtle nerve-chords as their Devata or indwelling deity. One in dreamless sleep goes through that state to one's own Abode, like a falcon and the sky – just as a falcon goes (to its nest) borne on the sky. He states: -- Just as this Devadatta (in dreamless sleep) runs not away even when struck with a stick, even so he does not also attach himself to good or evil consequences of the life's ordained activities; just as a child enjoys itself (spontaneously) without motive or desiring fruit, even so this Devadatta (the subject of dreamless sleep) enjoys

happiness in that state. He knows being the Light Supreme. Desiring Light he enjoys the Light. So also he returns by the same way to the dream-state, like a leech: just as a leech carries itself on to the other points in front – (first) fixing upon the next point. And that state which he does not give up for a next one is called the waking state. (He carries all these states within himself) just as a (Vedic) deity bears the eight sacrificial cups simultaneously. It is from Him that the source of the Vedas and the Devas hang like breasts. In this waking state particularly good and evil obtain for the shining being (i.e. man's Self) as ordained. This being or Self is fully self-extended (into world-forms), he is the indwelling controller of things and beings, he is the Bird, the Crab, the Lotus, he is the Purusha, the Prana, the destroyer, the cause and the effect, the Brahman and the Atman, he is the Devata making everything known. Whoever knows all this attains to the transcendent Brahman, the underlying support, the subjective principle.

3. Now this Purusha has four seats, the navel, the heart, the throat, and the head. In these shines forth the Brahman with four aspects: the state of wakefulness, of dream, of dreamless sleep, and the fourth or transcendental state. In the wakeful state, He is Brahma; in the dreaming state, He is Vishnu; in dreamless sleep He is Rudra; and the fourth state is the Supreme Indestructible One; and He again is the Sun, the Vishnu, the Ishwara, He is the Purusha, He the Prana, He the Jive or the animate being, He the Fire, The Ishwara, and the Resplendent; (yea) that Brahman which is transcendent shines within all these ! In Itself, It is devoid of mind, of ears, of hands and feet, of light. There neither are the worlds existing nor non-existing, neither are the Vedas or the Devas or the sacrifices existing nor non-existing, neither is the mother or father or daughter-in-law existing nor non-existing, neither is Chandala's son or Pulkasa's son existing nor non-existing, neither is the mendicant existing nor non-existing, so neither all the creatures or the ascetics; and thus only the One Highest Brahman shines there. Within the recess of the heart is that Akasa of consciousness – that with many openings, the aim

of knowledge, within the space of the heart – in which all this (universe outside) evolves and moves about, in which all this is warped and woofed (as it were). (Who knows this), knows fully all creation. There the Devas, the Rishis, the Pitris have no control, for being fully awakened, one becomes the knower of all truth.

4. In the heart the Devas live, in the heart the Pranas are installed, in the heart exist the supreme Prana and Light as also the immanent Cause with threefold constituents and the Mahat principle.

5. It exists within this heart, that is, in the consciousness. “Put on the sacrificial thread which is supremely sacred, which became manifest of yore with Prajapati (the first created Being) Himself, which embodies longevity, eminence and purity, and may it be strength and puissance to you !”

6. The enlightened one should discard the external thread putting it off with the sacred tuft of hair on the head; the Supreme Brahman as the all-pervading one is the thread, and he should put this on.

7. The Sutra (or thread) is so called because of its having pierced through and started (the process of becoming). This Sutra verily constitutes the Supreme State. By whom this Sutra is known, he is the Vipra (sage), he has reached beyond the Vedas.

8. By It all this (universe) is transfixed, as a collection of gems is strung together on a thread. The Yogi who is the knower of all Yogas and the seer of truth should put on this thread.

9. Established in the state of highest Yoga, the wise one should put off the external thread. One who is really self-conscious must put on the thread constituted by awareness of Brahman.

10. On account of wearing this Sutra or thread, they can neither become contaminated nor unclean, those (namely) who have this thread existing within them – those, with this sacrificial thread of knowledge.

11. They, among men, (really) know the Sutra, they (really) wear the sacrificial thread (on themselves), who are devoted to Jnana (the highest knowledge), who have this Jnana for their sacred hair-tuft, this Jnana for their sacred thread.

12. For them Jnana is the greatest purifier – Jnana, that is the best as such. Those who have this Jnana for their tufted hair are as non-different from it as is fire from its flame. This wise one is (really) said to be a Shikhi (or wearer of the tufted hair), while others are mere growers of hair (on the head).

13. But those belonging to the three castes (Brahmanas, Kshatriyas and Vaisyas) who have the right of performing Vedic works have to put on this (i.e. the common) sacred thread, as surely this thread is ordained to be part of such works.

14. One who has the Jnana for his tufted hair, and the same for his sacred thread, has everything about him characterised by Brahmanahood – so know the knowers of the Vedas !

15. This sacred thread (of Yajna, i.e. of the all-pervading Reality) is, again, the purification (itself) and that which is the end-all (of Vedic works); and the wearer of this thread is the wise one – is Yajna himself as well as the knower of Yajna.

16. The One Lord (self-effulgent) in all beings remaining hidden, all-pervading and the Self of all beings, controlling and watching over all works (good or bad), living in all creatures and the Witness (i.e. neither the doer of any acts nor the enjoyer), the Supreme Intelligence, the One without a second, having no attributes.

17. The one Intelligent (active) Being among the many inactive, He who makes the many from what is one – the wise men who find out this Self, theirs is the eternal peace, not of others.

18. Having made oneself the Arani, and the Pranava the upper Arani and rubbing them together through the practice of meditation, see the Lord in His hidden reality.

19. As in the oil in the sesamum seed, the butter in the curd, water in the flowing waves, and fire in the Shami wood, so is the Atman in one's self to be discovered by one who searches for It through truth and austere practice.

20. As the spider weaves out the web and again withdraws it, so the Jiva comes out to and goes back again to the wakeful and dreaming states respectively.

21. The heart (i.e. the inner chamber of heart) resembles the calyx of a lotus, full of cavities and also with its face turned downwards. Know that to be the great habitat of the whole universe.

22. Know the wakeful state to have for its centre the eyes; the dreaming state should be assigned to the throat; the state of dreamless sleep is in the heart; and the transcendental state is in the crown of the head.

23. From the fact of an individual holding his self by means of Prajna or spiritual understanding in the Supreme Self, we have what is called Sandhya and Dhyana, as also the worshipping associated with Sandhya.

24. The Sandhya by meditation is devoid of any offering of liquids and so also of any exertion of body and speech; it is the unifying principle for all creatures, and this is really the Sandhya for Ekaadandis.

26. From which without reaching It, the speech falls back with the mind, that is the transcendental Bliss of this embodied being, knowing which the wise one is released (from all bondage).

26. (And this Bliss is verily) the Self which pervades the whole universe, as the butter diffused within the milk.

This is the Brahmopanishad, or the supreme wisdom of Brahman, in the form of a unity of the Atman of all, founded on the spiritual discipline (Tapas) which is (nothing but) the Vidya or science of the Atman.

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Brahmopanishad belonging to the Krishna-Yajur-Veda.

Jabala Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

I-1. Brihaspati (the preceptor of the gods) asked (the sage) Yajnavalkya: (Which is) the Kurukshetra, (the famous holy place that destroys sins and protects the good, (the place) where the gods perform sacrifices and which is the abode of Brahman in all beings ? (Yajnavalkya replied): Avimukta is the Kurukshetra, (the place) where the gods perform sacrifices to deities and which is the abode of Brahman in all beings (i.e. the middle of the eye-brows). Hence wherever one goes one shall think thus: This is the Kurukshetra, the place where the gods perform sacrifices to the deities and which is the abode of Brahman in all beings. This is the spot where, when the vital airs depart from the living person, Rudra imparts the mantra (Taraka Brahman) to him by which, becoming immortal, he attains liberation (final beatitude). Hence one shall resort to the Avimukta; shall not desert the Avimukta. (Brihaspati approved of the statement saying): 'So it is, Yajnavalkya', verily it is so, O, revered one ! 'It is so Yajnavalkya'.

II-1. Thereafter the sage Atri (son of the creator Brahma) asked of Yajnavalkya: 'How am I to realize the Self which is infinite and unmanifest ?' (To this) Yajnavalkya replied: That Avimukta (Lord

Siva as the redeemer) is to be worshipped; the Self which is infinite and unmanifest, is established in (i.e., is non-different from) the Avimukta (in Ishvara, possessed of attributes)'.
II-2. 'Which is that (place) where Avimukta is established ?' 'He is established in between varana and nasi'. 'What is (meant by) varana and what (by) nasi ?' 'The varana is so called as it wards off all the faults committed by the (ten) organs (of perception and action). The nasi is so named as it destroys all sins committed by the (ten) organs. (The place between the varana and the nasi is the meeting place of the upper part of the nose and the centre of the eye brows). 'Which is the seat of that (Avimukta) ?' 'That, which is the (well known) juncture of the eye brows and the nose, is the juncture of heaven (in the form of the crown of the head) and this world (in the form at the end of the chin). The knowers of the Veda worship indeed this juncture (Samadhi) as Sandhya (in their daily worship). That Avimukta is to be worshipped. He who knows this thus (the true nature of the Avimukta), imparts the wisdom of the Avimukta (that the individual Self is no other than the attributeless Brahman, to his disciples).

III-1. Then the discipline students (Brahmacharins of Yajnavalkya) asked him: 'Pray, tell us, what is that mantra by reciting which one attains immortality ?' He replied: 'By (reciting) Satarudriya'. These mantras are indeed the names of (Rudra to achieve) immortality. By (reciting) these (mantras) one becomes immortal.

IV-1. Then Janaka, the king of the Videhas (respectfully) approached Yajnavalkya and requested him: 'Revered Sir, expound (to me) the (tenets of) renunciation (Sannyasa)'. He (Yajnavalkya) then replied: 'After completing the period of disciplined studentship (brahmacharya) one may become a householder. After being a householder he may become a forest-dweller (i.e., become a Vanaprastha). Having become a Vanaprastha he may renounce the world (and thus become a mendicant monk). Or, alternately, he may embrace renunciation from brahmacharya itself, or from the (stage of a) householder, or

from the forest(-life of a Vanaprastha). (It can also be that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is one not observing the vows (before the stage of renunciation) or observe them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the sacred fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the sacred fire (anagnika).

Iv-2. Some (law givers) prescribe the sacrifice called prajapatya (of which the god Brahma is the presiding deity, to a twice-born before he embraces renunciation). But (though thus laid down) he may not do so. He shall only perform the sacrifice in which Agni is the deity. For Agni is the vital breath (Prana). Thereby he does (strengthen) the vital breath. He shall then perform the traidhataviya sacrifice. For the three forms of Agni in him, namely, Sattva, Rajas and Tamas are (strengthened) by this sacrifice. (Having performed the sacrifice) he shall smell (the smoke of) the holy fire, reciting the following mantra:

IV-3. 'O Fire, this (vital breath) is your source; as you are born from Sutratman (at the proper time) you shine forth. Knowing him (the Atman, your ultimate source) may you merge (in him). May you increase our wealth' (here the transcendent knowledge). Verily, this is the source of fire, namely the vital air. So what is said by this mantra is: 'May you go unto your source'. Svaha.

IV-4. Having procured the holy fire from (the house of a well-versed Vedic scholar in) the village he shall smell the holy fire as described previously. If he is unable to procure the holy fire he shall offer the oblations in water. For water is, verily, all the gods. Reciting 'I offer the oblation to all the gods, Svaha' he shall tender the oblation and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat it, as this is beneficial. The mantra of liberation (namely 'Om') is (the essence of) the three Vedas; this he shall realize. It is Brahman and It is to be worshipped. Indeed, so it is, O revered Yajnavalkya (said Janaka).

V-1. Then the (sage) Atri asked Yajnavalkya: 'May I ask you Yajnavalkya, how is one without the sacred thread a Brahmana ?' Yajnavalkya replied: ('The conviction I am the) Self alone is his sacred thread. He shall then sip water (ceremoniously thrice). This is the method enjoined on those who renounce worldly life'.

V-2. (In the case of Kshatriyas and others not entitled to renunciation, they may seek liberation) in the path of the brave (who court death in the battle field) or fast (unto death as a discipline), or enter into water (to rise no more) or enter fire (to be burnt to ashes) or undertake the great journey (in which they collapse by exhaustion).

V-3. Then (in the case of those entitled to renunciation) the mendicant monk wearing (ochre) coloured garment, with shaven head, accepting nothing (excepting food for bare sustenance), being pure, injuring none (in thought, word and deed), (austerity) living on alms, becomes fit for realizing Brahman. If sorely afflicted (by disease, etc.,) he may renounce the world by mental resolve, or by spoken words uttering mantras. This way (of renunciation) has been prescribed by Brahma (the creator, in the Vedanta); the ascetic (the Sannyasin who has renounced the world) following this path realizes Brahman. 'Thus indeed it is, O, revered Yajnavalkya' (appreciated Janaka).

VI-1. There are sages called Paramahamsas (as in the days of yore, the sages) Samvartaka, Aruni, Svetaketu, Durvasas, Ribhu, Nidagha, Jadabharata, Dattatreya, Raivataka and others, wearing no distinguishing marks, with conduct beyond the ken (of worldly people) and who behaved as though bereft of their senses though (perfectly) sane.

VI-2. Discarding all these, namely the threefold staff (of bamboo), the water pot, the sling (to carry personal effects), the (alms-)bowl, the cloth for purifying water (tied to the staff), tuft of hair and sacred thread in water (i.e. a reservoir) by reciting 'Bhuh Svaha', the Paramahamsa shall seek the Atman.

VI-3. Possessing a form as one just born (i.e. unclad), unaffected by the pairs (of opposites, such as heat and cold, pleasure and pain), accepting nothing (except bare sustenance), well established in the path of the truth of Brahman, of pure mind, receiving alms into the mouth (literally into the vessel of the belly) at the prescribed hour in order to sustain life, becoming equanimous at gain or loss (of alms), sheltering himself, without an abode (of his own), in an unoccupied house, a temple, a clump of (tall) grass (or a heap of straw), an anthill, the shade of a tree, a potter's hut, a cottage where sacred fire is kept, sandy bank of a river, a mountain thicket or cavity, a hollow in a tree, the vicinity of a water fall or a piece of clean ground; making no efforts (in any kind of gainful activity), free from 'mineness' (i.e. a sense of possessiveness), ever meditating on Brahman, devoted to the Self, ever intent on eradication of the good and bad karman, (the sage) finally gives up his body in the state of renunciation – (such a sage) is indeed a Paramahansa. Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Jabalopanishad belonging to the Sukla-Yajur-Veda.

Svetasvatara Upanishad

Translated by Swami Tyagisananda

Published by Sri Ramakrishna Math, Chennai

Om! May Brahman protect us both together.
May He nourish us both together.
May we both work together, with great energy.

May our study be vigorous and effective.
May we not hate each other.
Om! Peace ! Peace ! Peace !

I-1: Students of Brahman (i.e. the Vedas) discuss (among themselves): What is the cause ? (Is it) Brahman ? Whence are we born ? Why do we live ? Where is our final rest ? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery ?

I-2: Time, nature, law, chance, matter, energy, intelligence – neither these, nor combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery.

I-3: Practising the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect.

I-4: We think of Him as the universe resembling a wheel which has one felly with a triple tyre, sixteen extremities, fifty spokes, twenty counter-spokes and six sets of eight; which is driven along three different roads by means of a belt that is single yet manifold; and which each revolution gives rise to two.

I-5: We think of Him (in His manifestation as the universe) who is like a river that contains the waters of five streams; that has five big turnings due to five causes; that has the five Pranas for the waves, the mind – the basis of five-fold perception – for the source, and the five-fold misery for its rapids; and that has five whirlpools, five branches and innumerable aspects.

I-6: In this infinite wheel of Brahman, in which everything lives and rests, the pilgrim soul is whirled about. Knowing the individual

soul, hitherto regarded as separate, to be itself the Moving Force, and blessed by Him, it attains immortality.

I-7: This is expressly declared to be the Supreme Brahman. In that is the triad. It is the firm support, and it is the imperishable. Knowing the inner essence of this, the knowers of Veda become devoted to Brahman, merge themselves in It, and are released from birth.

I-8: The Lord supports this universe, which consists of a combination of the perishable and the imperishable, the manifest and the unmanifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it.

I-9: The conscious subject and the unconscious object, the master and the dependent, are both unborn. She, too, who is engaged in bringing about the relation of the enjoyer and the enjoyed (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship.

I-10: Matter is perishable, but God is imperishable and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.

I-11: With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second.

I-12: This is to be known as eternally existing in one's own self. Indeed, there is nothing to be known beyond this. As a result of meditation the enjoyer, the enjoyed and the power which brings about the enjoyment – all are declared to be the three aspects of Brahman.

I-13: Fire is not perceived in its source, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick; for fire can be obtained from the source,

the fire-stick, by striking again. (The state of the Atman before and after realization). By meditating on the Pranava, the Atman is perceived manifestly in the body, (but it was there in a latent state even before realization).

I-14: Making one's own body the lower piece of wood, and the Pranava the upper piece of wood, and practising churning in the form of meditation, one should realize God as one would find out something hidden.

I-15-16: As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation – he becomes that Supreme Brahman, the destroyer of ignorance.

II-1: First harnessing the mind and the senses with a view to realizing the Truth, and then having found out the light of the fire, the Evolving Soul brought itself out of the earth.

II-2: With our minds controlled so as to manifest the self-luminous Immanent Soul, we shall vigorously endeavour for the attainment of supreme bliss.

II-3: Controlling the heaven-aspiring senses with the help of the mind and the intellect, the Immanent Soul so regenerates them as to enable them to manifest the self-luminous Infinite Light.

II-4: Great is the glory of the Immanent Soul who is all-pervading, all-knowing, infinite and self-luminous. Only those rare few who know, undergo the necessary discipline and spiritual practices. The wise do, indeed, control the activities of the intellect, and practise meditation and concentration.

II-5: Following only in the footsteps of the wise, I merge you both in the ancient Brahman by continued meditation. May the Glorious One manifest Himself ! May the sons of Immortal Bliss hearken to me – even they who occupy celestial regions !

II-6: Where fire is churned out, where air is controlled, where Soma juice overflows – there the mind attains perfection.

II-7: Attaining whom thou destroyest the source and art no more troubled by the results of past actions – to that ancient Brahman be thou devoted through the Prime Cause, the Immanent Soul.

II-8: Placing the body in a straight posture, holding the chest, throat and head erect, and drawing the senses and the mind into the heart, the knowing one should cross over all the fearful currents by means of the raft of Brahman.

II-9: Controlling the senses with an effort, and regulating the activities in the body, one should breathe out through the nostrils when the vital activities become gentle. Then the knowing one, without being in the least distracted, should keep his hold on the mind as on the reins attached to restive horses.

II-10: One should perform one's exercises in concentration, resorting to caves and such other pure places helpful to its practice – places where the ground is level without pebbles, and the scenery pleasing to the eyes; where there is no wind, dust, fire, dampness and disturbing noises.

II-11: Forms that appear like snow, smoke, sun, wind, fire, fire-fly, lightning, crystal and moon, precede the manifestation of Brahman in Yoga practice.

II-12: When the fivefold perception of Yoga, arising from (concentrating the mind on) earth, water, light, air and ether, have appeared to the Yogin, then he has become possessed of a body made of the fire of Yoga, and he will not be touched by disease, old age or death.

II-13: It is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness excretions.

II-14: Just as the same metal disc, which was stained by dust before, shines brilliantly when cleaned, so the embodied being, seeing the truth of Atman, realizes oneness, attains the goal and becomes sorrowless.

II-15: When the Yogin realizes the truth of Brahman, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakriti, he is freed from all sins.

II-16: This Divinity pervades all directions in their entirety. He is the first-born (Hiranyagarbha). He has entered into the womb. He alone is born, and is to be born in future. He is inside all persons as the Indwelling Self, facing all directions.

II-17: Salutations to that Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe.

III-1: It is the self-same One who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Maya. He it is that protects all the worlds and controls all the various forces working therein. Those who realize this Being becomes immortal.

III-2: He who protects and controls the worlds by His own powers, He – Rudra – is indeed one only. There is no one beside Him who can make Him the second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself.

III-3: Though God, the creator of heaven and earth, is one only, yet Heaven is the real owner of all the eyes, faces, hands and feet in this universe. It is Heaven who inspires them all to do their respective duties in accordance with the knowledge, past actions and tendencies of the various beings (with whom they appear to be associated).

III-4: May Heaven, who created the gods and supports them; who is the origin also of the cosmic soul; who confers bliss and wisdom on the devotees, destroying their sins and sorrows, and punishing all breaches of law – may Heaven, the great seer and the lord of all, endow us with good thoughts.

III-5: O Lord, who blesses all creatures by revealing the Vedas, deign to make us happy by Thy calm and blissful self, which roots out terror as well as sin.

III-6: O revealer of the Vedic truths, deign to make propitious that arrow which Thou holdest in Thy hand for shooting at somebody.

O protector of devotees, do not destroy that benign personal form of Thine which has manifested as the universe.

III-7: Higher than this Personal Brahman is the infinite Supreme Brahman, who is concealed in all beings according to their bodies, and who, though remaining single, envelops the whole universe. Knowing him to be the Lord, one becomes immortal.

III-8: I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths.

III-9: There is naught higher than or different from Him; naught greater or more minute than Him. Rooted in His own glory He stands like a tree, one without a second and immovable. By that Being the whole universe is filled.

III-10: That Being is far beyond this world, is formless and free from misery. They who know this become immortal. But all others have indeed to suffer misery alone.

III-11: Therefore, that Divine Lord, being all-pervading, omnipresent and benevolent, dwells in the hearts of all beings, and makes use of all faces, heads and necks in this world.

III-12: This Self is indeed the mighty Lord. He is the imperishable (internal) light that controls everything. He guides the intellect of all beings so as to enable them to gain that extremely pure state (of Mukti).

III-13: Assuming a form of the size of a thumb, by virtue of intellect, emotion, imagination and will, the Infinite Being dwells in the hearts of creatures as their inner self. Those who realize this become immortal.

III-14: That Infinite Being has a thousand heads, a thousand eyes and a thousand feet enveloping the whole universe on all sides. He exists beyond ten fingers.

III-15: That which is, that which was, and that which is yet to be – all this is nothing but this Infinite Being. Though He grows beyond His own nature into the form of the objective universe, He still remains the lord of immortality.

III-16: With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, That exists, pervading everything in the universe.

III-17: They realize Him as shining by the functions of all the senses yet without the senses as the lord of all, the ruler of all, the refuge of all and the friend of all.

III-18: It is He who resides in the body, the city of nine gates. He is the soul that sports in the outside world. He is the master of the whole world, animate and inanimate.

III-19: Without hands and feet He goes fast and grasps; without eyes He sees; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. They say He is the foremost, the great Infinite Being.

III-20: Subtler than even the subtlest and greater than the greatest, the Atman is concealed in the heart of the creature. By the grace of the Creator, one becomes free from sorrows and desires, and then realizes Him as the great Lord.

III-21: I know this undecaying primeval Immanent Self of all, who is omnipresent because of His all-pervasiveness, and whom the expounders of Brahman declare to be eternally free from birth.

IV-1: May that Divine Being, who, though Himself colourless, gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself in the end – may He endow us with good thoughts !

IV-2: That Itself is the fire, That is the sun, That is the air, That is the moon, That is also the starry firmament, That is the Brahman, That is the waters, That is Prajapati.

IV-3: Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions.

IV-4: Thou art the dark blue butterfly, and the green parrot with red eyes. Thou art the thunder-cloud, the seasons and the

oceans. Thou art without beginning, and beyond all time and space. Thou art He from whom all the worlds are born.

IV-5: There is a single Female of red, white and black colours, who is unoriginated, and who produces numerous offsprings resembling herself. By her side lies one unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her.

IV-6: Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating.

IV-7: Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divine nature. When he sees the other, the Lord of all, whom all devotees worship, and realizes that all greatness is His, then he is relieved of his misery.

IV-8: Of what avail are the Vedas to him who does not know that indestructible, highest Ethereal Being, in whom the gods and the Vedas reside ? Only those who know That are satisfied.

IV-9: The Lord of Maya projects the Vedas, sacrifices, spiritual practices, past and future, religious observances, all that the Vedas declare, and the whole world including ourselves. The other, again, is bound by Maya in this.

IV-10: Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts.

IV-11: One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of blessings, who, though one, presides over all the various aspects of Prajapati, and in whom this universe dissolves, and in whom it appears in manifold forms.

IV-12: May He, who created the gods and supports them; who witnessed the birth of the cosmic soul; who confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law – may He, the great seer and the lord of all, endow us with good thoughts !

IV-13: Let us offer our worship with oblations to that blissful Divine Being who is the lord of the Devas, who governs the bipeds and the quadrupeds and in whom the worlds rest.

IV-14: One attains infinite peace when one realizes that Blissful One who is subtler than the subtlest, who creates the world in the midst of chaos, who assumes various forms, and who is the only one that encompasses the universe.

IV-15: He alone is the protector of the world at the proper time. He is the lord of the universe hidden in all creatures. In Him the divine sages and the gods merge themselves. Realizing Him thus, one cuts asunder the fetters of death.

IV-16: One is released from all fetters on realizing the Blissful One who encompasses the world, and who hides Himself in all beings in an extremely subtle form as the essence finer than ghee.

IV-17: This Divinity, who created the universe and who pervades everything, always dwells in the hearts of creatures, being finitized by emotions, intellect, will and imagination. Those who realize this become immortal.

IV-18: When ignorance is dispelled, there is neither day nor night, neither being nor non-being. There is only that Auspicious One who is imperishable, and who is worthy of being adored by the creator. From Him has proceeded the ancient wisdom.

IV-19: No one can grasp Him above, or across, or in the middle. There is none equal to Him whose name is great glory.

IV-20: His form does not stand within the range of the senses. No one perceives Him with the eye. Those who know Him through the faculty of intuition as thus seated in their heart, become immortal.

IV-21: Some, being afraid, approach Thee, thinking that Thou art the unborn. O Rudra, deign to protect me with that benevolent face of Thine.

IV-22: Injure us not in respect of children, grand-children and life, nor in respect of cows and horses. Do not destroy our heroes in Thy anger, O Rudra. We invoke Thee always with offerings.

V-1: Ignorance leads to the perishable. Wisdom leads to immortality. Entirely different from these is he, the imperishable, infinite, secret, Supreme Brahman, in whom exists wisdom as well as ignorance, and who governs them both.

V-2: He alone presides over Nature in all aspect, and controls every form and every cause of production. He witnesses the birth of the first born seer of golden colour and nourishes him with wisdom.

V-3: Differentiating each genus into its species, and each species into its members, the Supreme Being withdraws them once more into their own ground. Again, bringing forth the agents of creation, the Great Self holds sway over them all.

V-4: Just as the sun shines lighting up all space above, below and across, even so does that one adorable God, the repository of all goodness and greatness, preside over everything that has the nature of a cause.

V-5: He who is the one source of the world brings out everything out of His own Nature, and leads creatures to perfection according to their deserts, and endows each being with its distinguishing characteristic. Thus he presides over the whole universe.

V-6: He lies hidden in the Upanishads, which form the essence of the Vedas. Him the Hiranyagarbha knows as the source of Himself and the Vedas. Those gods and seers who realized Him in former days became identified with Him, and verily became immortal.

V-7: Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a result of his own deeds.

V-8: Subtle as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He

appears), and associating Himself with egoism and Sankalpa on account of the limitations of the intellect.

V-9: That individual soul is as subtle as a hairpoint divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known.

V-10: He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that.

V-11: By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds, just as the body grows nourished by showers of food and drink.

V-12: The embodied self chooses many forms, gross and subtle, based on the qualities belonging to himself, to the actions, and to the mind. The cause of their combination is found to be still another.

V-13: Realizing Him who is without beginning or end, who creates the cosmos in the midst of chaos, who assumes many forms, and who alone envelops everything, one becomes free from all fetters.

V-14: That Supreme Divinity who created both Life and Matter, who is the source of all arts and sciences, who can be intuited by a pure and devoted mind – realizing Him, the blissful the incorporeal and the nameless, one is freed from further embodiment.

VI-1: Some deluded thinkers speak of Nature, and others of time, as the force that revolves this wheel of Brahman. But really all this is only the glory of God manifested in the world.

VI-2: It should be known that energy assumes various forms such as earth, water, light, air and ether at the command of Him who is the master of Gunas and the maker of time, who is omniscient, who is Pure consciousness itself, and by whom all this is ever enveloped.

VI-3: After setting the creation in motion and withdrawing Himself from it, He unites the principle of Spirit with the principle of Matter – with one, with two, with three and with eight – through the mere instrumentality of time and their own inherent properties.

VI-4: He gives the start to the creation associated with the three Gunas of Nature, and others all things. Again, in the absence of the Gunas, He destroys all created objects, and after destruction, remains aloof in His essence.

VI-5: By previously meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time.

VI-6: Knowing Him who is the origin and dissolution of the universe – the source of all virtue, the destroyer of all sins, the master of all good qualities, the immortal, and the abode of the universe – as seated in one's own self, He is perceived as different from, and transcending, the tree of Samsara as well as time and form.

VI-7: May we realize Him – the transcendent and adorable master of the universe – who is the supreme lord over all the lords, the supreme God above all the gods, and the supreme ruler over all the rulers.

VI-8: His has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him.

VI-9: No one in the world is His master, nor has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.

VI-10: May the Supreme Being, who spontaneously covers Himself with the products of Nature, just as a spider does with the threads drawn from its own navel, grant us absorption in Brahman !

VI-11: God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature.

VI-12: Those wise men, who ever feel in their own hearts the presence of Him who is the one ruler of the inactive many, and who makes the one seed manifold – to them belongs eternal happiness, and to none else.

VI-13: He is the eternal among the eternal and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline.

VI-14: The sun does not shine there; neither the moon, nor the stars. There these lightnings shine not – how then this fire ? Because He shines, everything shines after Him. By His light all this shines.

VI-15: The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation.

VI-16: He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and He is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Gunas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance.

VI-17: He is the soul of the universe, He is immortal, and His is the rulership. He is the all knowing, the all-pervading, the protector of the universe, the eternal ruler. None else is there efficient to govern the world eternally.

VI-18-19: He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is the partless, free from actions, tranquil, faultless, taintless and resembles the fire that has consumed its fuel – seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman.

VI-20: Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God.

VI-21: Himself realizing Brahman by the power of self-control and concentration of mind, as well as by the grace of God, the sage Svetasvatara expounded well to the highest order of Sannyasins, the truth of that supremely holy Brahman resorted to by all the seers.

VI-22: This highest mysticism, expounded in the Vedanta in a former age, should not be taught to one whose passions have not been subdued, nor to one who is not a worthy son, nor to an unworthy disciple.

VI-23: These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only.

Om ! May Brahman protect us both together.

May He nourish us both together.

May we both work together, with great energy.

May our study be vigorous and effective.

May we not hate each other.

Om! Peace! Peace! Peace!

Here ends the Svetasvataraopanishad, included in the Krishna-Yajur-Veda.

Garbha Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The body is fivefold in nature (the five elements), existing in the five, depending on the six (tastes of food), connected with the six qualities (kama etc.), seven Dhatus, three impurities, three Yonis (of excretion) and four kinds of food.

Why say 'Fivefold in nature ?' The five elements Earth, Water, Fire, Wind and Ether. In this body, whatever is hard is of Earth, liquid is water, warm is fire, whatever moves about is air and space-enclosed is ether. The function of the Earth is to support, water is to consolidate (digestion etc.). Fire is to see, wind is for moving, Ether is to give space (for vital functions).

The eyes are used in seeing form, ears for sound, tongue for taste, the skin and nose for touch and smell respectively; genital for pleasure, Apana is for evacuation (of bowels). The person cognises through the intellect, wills with the mind and speaks with the tongue.

The six-fold support is the six tastes (of food): sweet, acid, salty, pungent, bitter and astringent.

1-7. Sadja, Risabha, Gandhara, Panchama, Madhyama, Dhaivata, Nisadha – these are the seven agreeable and disagreeable sounds. White, Red, Black smoke-coloured, Yellow, Tawny and Pale-White – these are the colours of the seven Dhatus (primary Humours). Why ? For Devadatta (any person) there springs up in his mind desire for enjoyment of objects. From relish of food blood is born, from it is flesh, thence fat, bones, marrow, semen; by the combination of semen and blood the foetus is born.

Vital warmth springs up in the womb and the belly. In the seat of the warmth bile, Prana flows – at the proper season ordained by the creator.

8. The embryo lying (in the womb) for (a day) and night is a confused mass; after seven days it becomes a bubble; after a fortnight, a mass and in a month, it hardens. In two months

develops the region of the head; in three months, the feet; in the fourth, belly and hip; in the fifth, the backbone; in the sixth, nose, eyes and ears; in the seventh the embryo quickens with life and in the eighth month, it becomes complete.

9. By the dominance of the father's semen, the child becomes male; the mother's – female. When equal, a eunuch. If, at the time of impregnation, the parents are agitated, the child will be blind, crippled, hunch-backed or stunted in growth. If the couple have vital-air-trouble, the semen enters in two parts resulting in twins.

10. In the eighth month, in conjunction with the five vital airs the Jiva gets the capacity to know its past affairs (of past births), conceives of the imperishable Atman as Om, through perfect knowledge and meditation. Having known Om he sees in the body the eight Prakritis derived from it the five elements, mind, intellect and ego and the sixteen changes [see Prasnopanishad].

11. The body becomes complete in the ninth month and remembers the past birth. Actions done and not done flash to him and he recognises the good and bad nature of Karma.

12-17. 'I have seen thousands of wombs, eaten several kinds of food and sucked many breasts; born and dead often, I am immersed in grief but see no remedy. If I can get out of this, I will resort to Sankhya-Yoga which destroys misery and yields liberation; or I resort to Maheshvara who destroys misery. Or I resort to Narayana, who destroys misery. If I did good and bad deeds for the sake of my dependants, I shall myself be burnt for the deeds – the others who enjoyed the fruits go away (unaffected).

18. The person being squeezed as it were by a machine is touched by all-pervading air and forgets previous births and deeds.

19. Why is the body so called ? It has three fires: the Kosthagni ripens all that is eaten; the Darsanagni helps one see colour etc., the Jnanagni is the mind which helps perform good and bad deeds.

20. The Daksinagni is in the heart; Garhapatya in the belly and Ahavaniya in the mouth; the intellect is the performer's consort, contentment is Diksha, sense organs are the utensils, head is the jar, hair is the sacred grass, the mouth the interior of the altar etc.
21. The heart measures 8 Palas, tongue 12, bile is one Prastha, phlegm one Adhaka. Sukla is one Kudupa, fat two Prasthas, Urine and mala two Prasthas each, depending on what is taken in daily. The scripture of liberation expounded by Paippalada ends.

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Garbhopenishad belonging to the Krishna-Yajur-Veda.

Paramahansa Upanishad

Translated by Swami Madhavananda

Published by Advaita Ashram, Kolkatta

Om ! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om ! Peace ! Peace ! Peace !

1. "What is the path of the Paramahansa Yogis, and what are their duties ?" – was the question Narada asked on approaching the Lord Brahma (the Creator). To him the Lord replied: The path of the Paramahansas that you ask of is accessible with the

greatest difficulty by people; they have not many exponents, and it is enough if there be one such. Verily, such a one rests in the ever-pure Brahman; he is verily the Brahman inculcated in the Vedas – this is what the knowers of Truth hold; he is the great one, for he rests his whole mind always in Me; and I, too, for that reason, reside in him. Having renounced his sons, friends, wife, and relations, etc., and having done away with the Shikha, the holy thread, the study of the Vedas, and all works, as well as this universe, he should use the Kaupina, the staff, and just enough clothes, etc., for the bare maintenance of his body, and for the good of all. And that is not final. If it is asked what this final is, it is as follows:

2. The Paramahansa carries neither the staff, nor the hair-tuft, nor the holy thread nor any covering. He feels neither cold, nor heat, neither happiness nor misery, neither honour, nor contempt etc. It is meet that he should be beyond the reach of the six billows of this world-ocean. Having given up all thought of calumny, conceit, jealousy, ostentation, arrogance, attachment or antipathy to objects, joy and sorrow, lust, anger, covetousness, self-delusion, elation, envy, egoism, and the like, he regards his body as a corpse, as he has thoroughly destroyed the body-idea. Being eternally free from the cause of doubt, and of misconceived and false knowledge, realising the Eternal Brahman, he lives in that himself, with the consciousness “I myself am He, I am That which is ever calm, immutable, undivided, of the essence of knowledge-bliss, That alone is my real nature.” That (Jnana) alone is his Shikha. That (Jnana) alone is his holy thread. Through the knowledge of the unity of the Jivatman with the Paramatman, the distinction between them is wholly gone too. This (unification) is his Sandhya ceremony.

3. He who relinquishing all desires has his supreme rest in the One without a second, and who holds the staff of knowledge, is the true Ekadandi. He who carries a mere wooden staff, who takes to all sorts of sense-objects, and is devoid of Jnana, goes to horrible hells known as the Mahauravas. Knowing the distinction between these two, he becomes a Paramahansa.

4. The quarters are his clothing, he prostrates himself before none, he offers no oblation to the Pitris (manes), blames none, praises none – the Sannyasin is ever of independent will. For him there is no invocation to God, no valedictory ceremony to him; no Mantra, no meditation, no worship; to him is neither the phenomenal world nor That which is unknowable; he sees neither duality nor does he perceive unity. He sees neither “I” nor ‘thou’, nor all this. The Sannyasin has no home. He should not accept anything made of gold or the like, he should not have a body of disciples, or accept wealth. If it be asked what harm there is in accepting them, (the reply is) yes, there is harm in doing so. Because if the Sannyasin looks at gold with longing, he makes himself a killer of Brahman; because if the Sannyasin touches gold with longing, he becomes degraded into a Chandala; because if he takes gold with longing, he makes himself a killer of the Atman. Therefore, the Sannyasin must neither look at, nor touch nor take gold, with longing. All desires of the mind cease to exist, (and consequently) he is not agitated by grief, and has no longing for happiness; renunciation of attachment to sense-pleasures comes, and he is everywhere unattached in good or evil, (consequently) he neither hates nor is elated. The outgoing tendency of all the sense-organs subsides in him who rests in the Atman alone. Realising “I am that Brahman who is the One Infinite Knowledge-Bliss” he reaches the end of his desires, verily he reaches the end of his desires.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Peace ! Peace ! Peace !

Here ends the Paramahamsopanishad belonging to the Sukla-Yajur-Veda.

Maitrayani Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

PRAPATHAKA ONE

The King Brihadratha, setting up his eldest son as king, deeming the body to be impermanent, getting detachment, went to the forest. He performed great penance and stood looking at the sun, arms uplifted. At the end of a thousand years the sage Sakayana approached (him) like, fire without smoke, burning with his lustre and said 'Oh King, arise and choose a boon'. He bowed and said, 'Sir, I am ignorant of the self. You know it; please impart it'. 'This has happened in the past, and is impossible, ask for other desires'. But the King touched his feet and said, 'Sir, what is the use of enjoyment in this body which smells badly and is a mass of bones, skins, etc., attacked by lust, anger, etc., separation from near and dear people, hunger, thirst etc. We see that all this is decaying, like flies and mosquitoes which live and die. Great kings Dudyumna, Bhuridyumna, Indradyumna, Kuvalayasva, Yauvanasva etc., of Suryavamsa, Marutta etc., of the Somavamsa, relinquished this world and went to the other, even as the relatives were watching. We also see how Gandharvas, Asuras, Yaksas and others are dead and gone. The

oceans become dry, mountains fall, Dhruva star is shaken, trees and earth are uprooted.

There is only rebirth in this world after all the enjoyment. You should uplift me who am like a frog in a dark well. You are my refuge.

PRAPATHAKA TWO

The sage Sakayanya being pleased said, 'O King, the flag (ornament) of the Ikshvaku dynasty, you know the self, have done your duty, famous as the son of king Marut. This indeed, is your self'. 'Which, O Lord' (he asked). He replied: 'It cannot be described. This one, bound by external causes, going upward, suffering and yet not (really) suffering, dispels ignorance like the sun dispelling darkness. The tranquil one rising from this body and approaching the supreme, manifests itself in its own essence, immortal, fearless.

This Brahma-vidya has been imparted to us by Lord Maitreya. I shall teach you the same. The sinless, powerfully radiant and chaste Valakhilyas spoke to Prajapati, 'Lord, this body is inert like a cart. Which subtle being has such greatness that the body is set up as a conscious thing ? Who is the driver of this body ?'

He told them 'He who is beyond speech, is pure, holy, empty of delusion, placid, breathless, independent, endless, unchangeable, eternal, unborn, free, in his own glory. He is the driver.

They said, 'How can this body be set up like this by one who is devoid of desire ?' He replied 'The self is subtle, non-object, invisible and called Purusha. In part he is consciously present here and awakens the sleeper. That conscious part of this Purusha is the knower of the body in every individual. His marks are imagination, determination and conceit – he is the Lord of creatures, the eye of all. By that conscious being is the body set up. He is the driver.

They asked, 'Lord, how can such a being exist in part ?'

He told them, 'This Prajapati was there in the beginning. Being alone he was not happy. He contemplated on himself and made numerous beings. They were unaware of him, breathless, inert

like a post. He was not happy and thought, 'To kindle their awareness, I shall enter into them'. Making himself like air, he entered, not as one but making himself five-fold Prana, Apana, Vyana, Udana and Samana airs. The breath that moves upward is Prana, Apana moves down. Samana is that which causes the eaten food to settle and circulates it to every limb equally. Udana throws up and sends down the drink and food. That which pervades the nerves is Vyana. The Vaisvanara wind overpowers the Antaryami wind and vice versa. In between these two warmth is exuded – the warmth is the spirit – spirit is cosmic fire. Also this has been stated elsewhere. The fire within is the cosmic fire, the inner fire by which food is digested. The sound of digestion is heard with closed ears, not when one is about to die.

This supreme being dividing himself into five, established in the cave (heart) is all mental, his body is the vital breath. He has many forms, his imaginations are true. Standing in the core of the heart, he strives and thinks: Let me become all things. Uprisen, dividing things by the five rays, he experiences then. The sense organs are the rays, the motor organs are the horses; the body the chariot, mind is the driver, of the nature of Prakriti; driving with the whip, he makes the body revolve like a wheel. Due to him is the body a conscious entity.

This self is truly led to depend on the non-self by the fruit of actions, white and dark, is overwhelmed, as it were, by them and flits from body to body. Being unmanifest, subtle, invisible, non-object, unpossessive, free from states, non-agent, (but) abides like an agent.

He is truly pure, steadfast, immutable, untarnished, uneager, desireless, abiding as witness, experiences 'fruits of actions', is loved by a sheet (of Prakriti).

PRAPATHAKA THREE

They said, 'O Lord, who then is the other self, overwhelmed by the white and dark fruits of actions and goes to wombs, good and bad, who goes down or up wandering, overcome by dualities ?'

He replied: There is indeed another self in elements, overwhelmed by actions white and dark. Elements means the five root-elements as well as the five concrete elements. Their complex is the body.

The self is like a drop of water in the lotus (leaf). This is overwhelmed by Prakriti. Being overcome he is in a state of delusion and does not see the Lord in himself making him act. Content with the mass of constituents and confused, unsteady, in eager pursuit, smitten by desire, yearning, conceited, thinking 'I am that, this is mine' he binds himself by himself as in a net, he roams about.

Elsewhere also it has been said. 'The agent indeed is the Elemental self. The inner spirit causes actions by means of instruments just as iron pervaded by fire and beaten by workers is split into may, so, the elemental self pervaded by the inner spirit and pressed by Prakriti becomes many. The group of three aspects, assuming the forms of 84 Lakhs of living beings constitutes the mass of elemental beings. This is the form of plurality. The constituents are impelled by the spirit as a wheel by its driver. As the fire is not beaten (only the iron is), so the elemental self and not the spirit is over-powered.

It has been stated: this body without consciousness has been generated by the sex-act – it is hell – has via the urinary passage, sustained by bones, covered with flesh and skin, filled with faeces, urine etc., -- it is a shattered sheath. It has been affirmed 'Delusion, fear, depression, sleep, wound, old age etc., being full of these Tamasa and Rajasa traits (like desire), the elemental self is overwhelmed. Hence indeed, it inevitably assumes different forms.

PRAPATHAKA FOUR

It has been said: 'As waves in great rivers, the past deeds are one's safeguard – like the coast line for the ocean. Rebirth is unavoidable – bound by good and bad results (of actions), as a beast by ropes. Like a prisoner, one in the clutches of Death is not free; dwells in the midst of many fears. He who is maddened by

worldly pleasures is like one intoxicated. He is in the grip of sin and roams, like one bitten by a snake is he in the jaws of danger, as in darkness one is blinded by passion. As caught in a magic show one is in the midst of Maya. He sees every thing wrongly as in a dream, essenceless like the pith of plantain – like an actor dressed up for a moment – falsely attractive like a painted wall. It has been stated ‘sense-objects’ like sound are there, sources of trouble. Attached to them, the self forgets the supreme place.

The remedy is the winning of knowledge – following one’s own Dharma, one’s law of life supports all like a tree-trunk. By this law does one go upwards; without it one tumbles down – this has been laid down in the Vedas. A transmission of the law cannot really be in the Ashrama (stage of life). One who is in the Ashrama is said to be a real ascetic.

It has also been said: ‘By penance is Sattva got and by Sattva is the (refined) mind; by mind is the spirit got and by the spirit attained, does (transmigration) stop.

The following verses are relevant:

Just as fire without fuel dies in its own source, so the mind by the dying of its modes, calms down in the source. The modes of mind, withdrawn, of the lover of Truth, not deceived by sense objects, are false. They follow laws of action - migrating life is mind indeed. Take pains to purge it well. What the mind dwells on, that fills one’s life. This is the everlasting mystery. With the purged mind, fixed on the self, one fears on endless bliss. If the mind attached to sense objects is fixed upon the supreme spirit, who will not be liberated ? Mind is of two kinds: the impure is filled with desires; the pure is without them. When a person makes his mind free from dissolution and restlessness, reaches the mindless state, it is the high place. The mind is to be restrained only so long as it is not dissolved in the heart. This is knowledge and release too – rest is mere details. The joy got by the mind which is purified by Samadhi and fixed upon the spirit, cannot be described by words but grasped only by the mind. Water mixed in water cannot be distinguished, so also fire in fire and sky in sky, so the mind spirit – man is freed. Mind is the only cause of

bondage and liberation: attached to objects, it gives bondage – without them, liberation.

You are Bhahma, Vishnu, Rudra, Prajapati, Agni, Varuna, Vayu, Indra, Moon, Manu, Yama, Bhumi, Achyuta. In heaven you dwell in your own self in many ways. I bow to you, the lord of all, the soul of all, doer of allocations, protector of all; all illusion, all sport are you. The placid in nature, the most secret, beyond thought and knowledge without beginning and end.

It was all Tamas – then impelled by the Supreme, it became uneven – Rajas compelled, becomes uneven. This all came out of Sattva, the conscious being, in every person, indicated by thought, determination and conceit. Prajapati spoke about it. The first bodies are Brahma etc. He is the aspects of Tamas, Rudra of Sattva. Vishnu became three-fold, eight-fold etc., unlimited and moves among creatures – the support of all creatures and their lord, inside and outside them.

Om! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.

Let there be no denial at all:

Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Maitrayani Upanishad, included in the Sama-Veda.

Maitreya Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. The King, Brihadratha by name, had his eldest son installed on the throne and considering the body to be impermanent and feeling disgusted (with worldly life) went to a (penance) forest. There he performed the highest kind of penance and facing the sun remained with his arm uplifted. At the end of a thousand years the sun-god (taking the form of the sage Sakayanya) approached the sage. Like fire (blazing) without smoke and burning all as it were with his effulgence the sage Sakayanya, the knower of the Self, said to the king: 'Rise up, rise up, choose a boon'. Bowing to him the king said: 'Revered Sir, I know not the Atman. But we hear that you are a knower of the truth. Expound to me that'. 'This request of yours is impossible on the very face of it. Do not ask me this question. Oh descendant of Ikshvaku, choose (the fulfilment of) other desires'. Reverently touching the feet of the sage Sakayanya the king gave utterance to the following religious text (Gatha).

I-2. Now then why speak of other things ? (There is) the drying up of great seas, the downfall of mountains, the movement of the polestar or of trees, the submerging of the earth and the loss of position by the gods. In this worldly life which is of the nature of (distinction between) 'he' and 'I', what is the use of enjoying desires as, resorting to them, there is seen the repeated return (to the phenomenal world) ? Hence it behoves on your part to uplift

me. I am like a frog in a well in this worldly life. Revered Sir, you are my refuge'. Thus (the king said).

I-3. Revered Sir, this body is born of sexual union alone, is devoid of consciousness and is verily hell as it has emerged through the urinal path, full of bones, daubed with flesh and encased in skin; it is fully filled with faeces, urine, wind, bile, phlegm, marrow, fat, fatty exudations and many other filthy things. Remaining in a body of this kind, revered Sir, you are my refuge. Thus (he implored).

I-4. Then the revered sage Sakayanya greatly pleased, said to the king: 'Great king Brihadratha, you are prominent in the family of the Ikshvakus, a knower of the Atman, one who has done his duty well and you are well known by the name of Marut. Such is your Self. Revered Sir, who is to be described ? And he said to the king:

I-5. The objects such as those denoted by sound and touch are apparently (a source of) danger; for the individual self (encased in the five elements) may not remember the highest goal when attached to them.

I-6. Through penance one gets to know the inborn disposition (Sattva); from Sattva one gets (stability of) the mind; through the mind one realizes the Atman; by realizing the Self (worldly life is) prevented.

I-7. Just as fire, when fuel is exhausted, calms down in itself, so the mind, when its activity is exhausted, becomes quiescent in its source (i.e. in the Self).

I-8. When the mind is calmed down into its source and goes in the true path, the results dependent on activities are unreal as the objects of the senses are confounded (i.e. actions performed do not affect him as he is without attachment).

I-9. It is the mind that constitutes worldly life; this should be purified. As the mind, so the things appear coloured by it; this is the eternal secret.

I-10. By the purity of the mind one destroys (the effect of) good and bad actions. When with a pure mind one remains in the Self one enjoys inexhaustible bliss.

I-11. If a person's mind, which is well attached to the region of the sense-objects, were turned towards Brahman, who will not be released from bondage ?

I-12-14. One should feel the supreme Lord to be present in the midst of the lotus of one's heart as the spectator of the dance of the intellect, as the abode of supreme love, as beyond the range of mind and speech, as the rescue ship scattering all worry (of those sinking in the sea of worldly life), as of the nature of effulgent Existence alone, as beyond thought, as the indispensable, as incapable of being grasped by the (active) mind, possessing uncommon attributes, the immobile, steady and deep, neither light nor darkness, free from all doubts and semblance, and is consciousness consisting of the final beatitude.

I-15. That which is the eternal, the pure, the ever vigilant, free from the nature (of delusions), the true, the subtle, the supremely powerful, the one without a second, the ocean of bliss and transcendent, that I am, the innermost essence (of all); there is no doubt about it.

I-16. How can the danger (of duality) approach me, resorting as I do to the inner bliss of the Self, who despise the female goblin of desires, who view the phenomenal world as in illusion and who am unattached to it ?

I-17. Those ignorant people who stick to castes and orders of life obtain the (worthless) fruit of their respective actions. Those who discard the ways of caste, etc., and are happy with the bliss of the Self become merged in Brahman (lit. Purushas).

I-18. The body consisting of various limbs and observing the (rules of) castes and orders has a beginning and an end and is only a great trouble. Free of attachment to one's children, etc., and the body, one should live in the endless supreme happiness.

II-1. Then the revered sage Maitreya went to Kailasa.

Approaching him (the Lord) he said: 'Lord, expound to me the secret of the supreme Truth'. The great god said to him:

II-2. The body is said to be the temple; the individual Self (Jiva) is Shiva alone. One should discard the faded flowers in the form of

spiritual ignorance and worship God (with the conviction) 'He and I are one'.

II-3. True knowledge consists of seeing non-different (in all); deep meditation consists of the mind freed from thinking on sensory objects; bathing is the removal of impurity in the mind and cleansing consists of controlling the senses.

II-4. He should imbibe the nectar, Brahman, go about for alms to preserve the body, and becoming devoted to the one (Brahman) live in the solitary place of oneness free from duality. Thus should a wise man spend his life; he alone will attain liberation.

II-5. This body is born and it has death; it has originated from the impure secretions of the mother and father; it is the abode of joy and sorrow and it is impure. Bathing in the form of discarding attachment to it is ordained when one touches it with the idea that it belongs to one.

II-6. It is built up of primary fluids, subject to grievous maladies, abode of sinful actions, transitory and diffused with agitated feelings. Touching this body, bathing (as aforesaid) is ordained.

II-7. It always naturally exudes at the appropriate time impure secretions through the nine apertures (eyes, ears, etc.,). Having impure matter it smells foul. Touching this, bathing (as aforesaid) is ordained.

II-8. It is associated with the mother in impurity at birth and is born with the impurity caused by child-birth; as it is born associated with death (in due course) and the impurity caused by child birth, touching this body, bathing (as aforesaid) is ordained.

II-9. Viewing the body as 'I' and mine is smearing oneself with faeces and urine in the place of cosmetics. Thus pure cleansing has been spoken of (in the verses above). Cleansing (the body) with mud and water is (the external one) practised in the world.

II-10. Cleansing which purifies the mind consists of the destruction of the three inborn tendencies (loka-vasana, shastra-vasana and deha-vasana); (real) cleansing is said to be by washing with mud and water in the form of (true) knowledge and dispassion (Jnana and Vairagya).

II-11. Feeling of non-duality is the alms (which is consumed) and the feeling of duality is the thing unfit for consumption. The receiving of alms by the mendicant monk is ordained in accordance with the directions of the Guru and the scripture.

II-12. After embracing renunciation of his own accord the wise man shall move away from his native place and live far away, like a thief who has been released from prison.

II-13. No sooner has (the ascetic) moved away from the son of ego, the brother of wealth, the home of delusion and the wife of desires than he is liberated (from worldly bondage); there is no doubt about it.

II-14-15. How shall I perform the twilight worship (Sandhya, i.e., there is no need for it) when the mother of delusion is (just) dead and the son of true awakening is born, causing two-fold impurity ? How can I perform twilight worship when the bright sun of consciousness ever shines in the sky of the heart and it never sets or rises ? (i.e. there is no twilight at all and hence there is no scope for worship).

II-16. The conviction, which is present from the words of the Guru that there is only one (reality) without a second, alone is the solitude (necessary for meditation) and not a monastery nor the interior of a forest.

II-17. There is liberation for those who are free from doubts; there is no emancipation even at the end of repeated births for those whose minds are invaded by doubts (about the non-duality of the Atman). Hence one should have faith.

II-18. There is no (true) renunciation by discarding action, nor by reciting the mantras of Praise (at the formal ceremony of renunciation). Renunciation has been declared to be the oneness of the individual self (Jiva) and the universal Self (Atman).

II-19. One, to whom all primary desires, etc., (such as for wife, wealth and progeny) appear like vomit and who has discarded pride in his body, is entitled to renunciation.

II-20. A wise man should embrace renunciation only when there has risen in his mind dispassion for all worldly things; otherwise he is fallen.

II-21. He who renounces worldly life for amassing wealth (contributed by rich disciples) or for the sake of (assured) boarding and clothing or for a stable position (as the head of a monastery) is doubly fallen (i.e. he has neither the full pleasures of worldly life nor liberation); he does not deserve final beatitude.

II-22. The wisest take to contemplation on the reality (of Brahman); the middling ones contemplate on the scripture; low people think of the mantras; the lowest are deluded by (the efficacy) of holy places.

II-23. A fool in vain takes (theoretical) delight in Brahman without practically experiencing it (as I am Brahman), like the joy of tasting fruits found in the branch of a tree reflected (in a lake).

II-24. If a sage does not give up – the inward (conviction of non-duality in) the collecting of alms from various houses as a bee does honey from flowers, the father in the form of dispassion, the wife of faith and the son of true knowledge, he is liberated.

II-25. People rich in wealth, old in age and similarly those mature in knowledge – all these are (but) servants, (nay) the servants of the disciples of those who are mature in wisdom.

II-26. Even learned people have their minds deluded by the illusion created by me and without realizing me, the Atman, who am omnipresent, they but wander like cows to fill the wretched belly !

II-27. To one desiring liberation worship of idols made of stone, metal, gem and clay results only in the experience of rebirth; hence the sage should perform the worship of his heart alone (i.e. contemplate on Brahman enshrined in his heart, non-different from the Self). To prevent rebirth he shall avoid external worship (of idols).

II-28. He who is full inwardly and outwardly is like a jar filled in the sea; he who is empty inwardly and empty outwardly is like a jar empty in the sky.

II-29. Do not become one enjoying objects (of the senses), do not also become one believing in the senses. Rejecting all ideations, become that which remains.

II-30. Discarding (ideas of) seer, seeing and what is seen along with inward tendencies, may you resort only to the Atman who is the prime source of all phenomena.

II-31. That state of remaining like a stone with all ideations quiescent and freed from the states of waking and sleeping is the supreme state of the Self (in the disembodied state).

Thus (ends the instruction given by Lord Shiva and the second chapter).

III-1. I am I, I am the other (the supreme one), I am Brahman, I am the source (of all), I am also the Guru of all the worlds, I am all the worlds, That I am.

III-2. I alone am, I have attained perfection, I am pure, I am the supreme, I remain always, I am He, I am eternal, I am pure.

III-3. I am the true knowledge (Vijnana), I am the special one, I am Soma, I am the all. I am the auspicious one, I am free from sorrow, I am consciousness, I am the impartial one.

III-4. I am devoid of honour and dishonour, I am without attributes, I am Shiva, I am free from duality and non-duality, I am free from the pairs (of opposites), I am He.

III-5. I am devoid of being and non-being, I am beyond speech, I am effulgence, I am the power of the void and the non-void and I am the auspicious and the inauspicious (i.e. beyond both of them).

III-6. I am devoid of the equal and the unequal, eternal, pure, ever auspicious; I am free of all and the non-all, I am the righteous and I ever remain.

III-7. I am beyond the number one and I am beyond the number two as well. I am above the distinction of good and bad and I am devoid of ideation.

III-8. I am free from the distinction of many souls, being of the form of unalloyed bliss. I am not (existent as an entity), I am not another, I am devoid of the body etc.,

III-9. I am free from the concept of substratum and that of the object resting on it; I am devoid of a prop. I am above captivity and liberation, I am the pure Brahman, I am He.

III-10. I am devoid of all things such as the mind, I am the supreme, greater than the great. I am always of the form of investigation, I am free from investigation. I am He.

III-11. I am of the form of the letter 'a' and 'u' and I am the letter 'm' which (as Om) is eternal. I am free from meditation and being a meditator, I am beyond the object of meditation, I am He.

III-12. I am of the form which fills everything, possessing the characteristics of Existence, Consciousness and Bliss. I am of the form of all holy places, I am the supreme Atman, I am Shiva.

III-13. I am devoid of aim and non-aim and I am the bliss 9rasa0 which has no extinction. I am beyond measurer and measure and the thing measured; I am Shiva.

III-14. I am not the world, I witness all and I am devoid of eyes, etc., I am immense, I am awake, I am serene and I am Hara (Shiva).

III-15. I am devoid of all the senses and I do all actions. I am the (object of) satisfaction to all the Upanishads, I am always easily accessible (to the devoted).

III-16. I am joy (to the devoted) and sorrow (to the careless), I am the friend of all silence. I am always of the form of consciousness and I am always of the form of Existence and Consciousness.

III-17. I am not devoid of even the least, nor am I a little. I am without the knot of the heart (i.e. partiality due to affection) and I abode in the midst of the lotus of the heart.

III-18. I am devoid of the six changes (of birth, etc.), I am without the six sheaths (the gross material body, etc.); I am free from the group of six (internal) enemies (passions, etc.) and I am the witness, being the supreme God.

III-19. I am free of space and time, I am the bliss of the principal unclad sages, I am beyond 'there is' and 'there is not' and I am devoid of all negation (i.e. I am pure Existence without a counterpart).

III-20. I am of the form of unbroken ether and I am of omnipresent form. I am the mind (chitta) free from the phenomenal world and I am devoid of the phenomenal world.

III-21. I am of the form of all effulgence, I am the effulgence of pure consciousness. I am beyond the three durations (past, present and future) and I am free from passion, etc.

III-22. I am above the body and its dweller and I am unique, devoid of attributes. I am beyond liberation, I am liberated and I am always devoid of final emancipation.

III-23. I am above truth and untruth, I am always nothing other than pure Existence. I am not obliged to go to any place, being free of movement, etc.

III-24. I am always equanimous, I am quiescence, the greatest being (Purushottama); one who has his own experience thus is without doubt myself. He who listens to this (experience) even once (with supreme faith) becomes himself (i.e. becomes merged into) Brahman. Thus (ends) the Upanishad.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.

Let there be no denial at all:

Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Maitreyopanishad, included in the Sama-Veda.

ejo-Bindu Upanishad

Translated by K. Narayanasvami Aiyar

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

CHAPTER - I

1. PARAM-DHYANA (the supreme meditation) should be upon Tejo-bindu (the seed or source of spiritual light), which is the Atma of the universe, which is seated in the heart, which is of the size of an atom, which pertains to Shiva, which is quiescent and which is gross and subtle, as also above these qualities.

2. That alone should be the Dhyana of the Munis as well as of men, which is full of pains, which is difficult to meditate on, which is difficult to perceive, which is the emancipated one, which is decayless and which is difficult to attain.

3. One whose food is moderate, whose anger has been controlled, who has given up all love for society, who has subdued his passions, who has overcome all pairs (heat and cold etc.), who has given up his egoism, who does not bless anyone nor take anything from others;

4. And also who goes where they naturally ought not to go and naturally would not go where they like to go – such persons also obtain three in the face. Hamsa is said to have three seats.

5. Therefore know it is the greatest of mysteries, without sleep and without support. It is very subtle, of the form of Soma and is the supreme seat of Vishnu.

6. That seat has three faces, three gunas and three Dhatus and is formless, motionless, changeless, sizeless and supportless.

7. That seat is without Upadhi and is above the reach of speech and mind. It is Svabhava (Self or nature) reachable only by Bhava (being).

8. The indestructible seat is associateless, without bliss, beyond mind, difficult to perceive, emancipated and changeless. It should be meditated upon as the liberated, the eternal, the permanent and the indestructible.

9. It is Brahman, is Adhyatma (or the deity presiding as Atma) and is the highest seat of Vishnu. It is inconceivable, of the nature of

Chidatma and above the Akasa.

10. It is void and non-void and beyond the void and is abiding in the heart. There is (in It) neither meditation nor meditator, nor the meditated, nor the non-meditated.

11. It is not the universe. It is the highest space; it is neither supreme nor above the supreme. It is inconceivable, unknowable, non-truth and not the highest.

12. It is realised by the Munis, but the Devas do not know the supreme One. Avarice, delusion, fear, pride, passion, anger, sin;

13. Heat, cold, hunger, thirst, thought and fancy – (all these do not exist in It). (In It) there is no pride of (belonging to) the Brahmana caste, nor is there the collection of the knot of salvation.

14. (In It) there is no fear, no happiness, no pains, neither fame nor disgrace. That which is without these states is the supreme Brahman.

15. Yama (forbearance), Niyama (religious observance), Tyaga (renunciation), Mouna (silence) according to time and place, Asana (posture), Mulabandha, seeing all bodies as equal, the position of the eye;

16. Prana-samyamana (control of breath), Pratyahara (subjugation of the senses), Dharana, Atma-Dhyana and Samadhi – these are spoken of as the parts (of Yoga) in order.

17. That is called Yama in which one controls all his organs (of sense and actions) through the Vijnana that all is Brahman; this should be practised often and often.

18. Niyama, in which there is the supreme bliss enjoyed through the flowing (or inclination) of the mind towards things of the same (spiritual) kind, (viz., Brahman) and the abandoning of things differing from one another is practised by the sages as a rule.

19. In Tyaga (renunciation), one abandons the manifestation (or objects) of the universe through the cognition of Atman that is Sat and Chit. This is practised by the great and is the giver of immediate salvation.

20. Mouna (the silence), in which, without reaching That, speech returns along with mind, is fit to be attained by the Yogins and should be ever worshipped by the ignorant (even).

21. How is it possible to speak of 'That', from which speech returns ? How should it be described as the universe as there is no word to describe it ?

22. It is 'That' which is (really) called silence and which is naturally understood (as such). There is silence in children, but with words (latent); whereas the knowers of Brahman have it (silence) but without words.

23. That should be known as 'the lonely seat' in which there is no man in the beginning, middle, or end and through which all this (universe) is fully pervaded.

24-25. The illusion of Brahma and all other beings takes place within one twinkling (of His eye). That should be known as Asana (posture), in which one has with ease and without fatigue (uninterrupted) meditation of Brahman; that is described by the word Kala (time), that is endless bliss and that is secondless. Everything else is the destroyer of happiness.

26. That is called Siddhasana (Siddha-posture) in which the Siddhas (psychical personages) have succeeded in realising the endless One as the support of the universe containing all the elements, etc.

27. That is called the Mulabandha, which is the Mula (root) of all worlds and through which the root Chitta is (Bandha) bound. It should be always practised by the Rajayogins.

28. One after having known the equality of the Angas (or parts of Yoga) point to one and the same Brahman, should be absorbed in that equal (or uniform) Brahman; if not, there is not that equality (attained). Then like a dry tree, there is straightness (or uniformity throughout).

29. Making one's vision full of spiritual wisdom, one should look upon the world as full of Brahman. That vision is very noble. It is (generally) aimed at the tip of the nose;

30. But it should be directed towards that seat (of Brahman) wherein the cessation of seer, the seen and sight will take place and not towards the tip of the nose.

31. That is called Pranayama (the control of breath), in which there is the control of the modifications (of mind) through the

cognition of Brahman in all the states of Chitta and others.

32. The checking of (the conception of the reality of) the universe, is said to be expiration. The conception of 'I am Brahman' is inspiration.

33. The holding on (long) to this conception without agitation is cessation of breath. Such is the practice of the enlightened.

34. The ignorant close their nose. That should be known as Pratyahara, through which one sees Atman (even) in the objects of sense and pleases Chitta through Manas. It should be practised often and often.

35. Through seeing Brahman wherever the mind goes, the Dharana is meant that state where one indulges in the good thought:

36. 'I am Brahman alone', and is without any support. This Dhyana is the giver of supreme bliss.

37. Being first in a state of changelessness and then thoroughly forgetting (even) that state owing to the cognition of the (true) nature of Brahman – this is called Samadhi.

38. This kind of bliss should be practised (or enjoyed) by a wise person till his cognition itself united in a moment with the state of Pratyag (Atman).

39. Then this King of Yogins becomes a Siddha and is without any aid (outside himself). Then he will attain a state, inexpressible and unthinkable.

40. When Samadhi is practised, the following obstacles arise with great force – absence of right inquiry, laziness, inclination to enjoyment;

41. Absorption (in material object), Tamas, distraction, impatience, sweat and absent-mindedness. All these obstacles should be overcome by inquirers into Brahman.

42. Through Bhava-Vrittis (worldly thoughts), one gets into them. Through Sunya-Vrittis (void or empty thoughts), one gets into them. But through the Vrittis of Brahman, one gets fullness.

43. Therefore one should develop fullness through this means (of Brahman). He who abandons this Vritti of Brahman, which is very purifying and supreme – that man lives in vain like a beast.

44. But he who understands this Vritti (of Brahman) and having understood it makes advances in it, becomes a good and blessed person, deserving to be worshipped by the three worlds.

45. Those who are greatly developed through the ripening (of their past Karmas) attain the state of Brahman; others are simply reciters of words.

46. Those who are clever in arguments about Brahman, but are without the action pertaining to Brahman and who are greatly attached to the world – those certainly are born again and again (in this world) through their Ajnana;

47. (The former) never remain, even for half a moment – without the Vritti of Brahman, like Brahma and others, Sanaka, etc., Suka and others.

48. When a cause is subject to changes, it (as an effect) must also have its cause. When the cause ceases to exist in truth, the effect perishes through right discrimination. Then that substance (or principle) which is beyond the scope of words, remains pure.

49. After that, Vritti Jnana arises in their purified mind; through meditation with transcendental energy, there arises a firm certitude.

50. After reducing the visible into the invisible state, one should see everything as Brahman. The wise should ever stay in bliss with their understanding full of the essence of Chit.

Thus ends the first chapter.

CHAPTER - II

Then the Kumara asked Shiva: “Please explain to me the nature of Chinmatra, that is the partless non-dual essence”. The great Shiva replied:

1-23. “The partless non-dual essence is the visible. It is the world, it is the existence, it is the Self, it is mantra, it is action, it is spiritual wisdom, it is water. It is the earth, it is Akasa, it is the books, it is the three Vedas, it is the Brahman, it is the religious vow, it is Jiva, it is Aja (the unborn), it is Brahma, it is Vishnu, it is Rudra; it is I, it is Atman, it is the Guru. It is the aim, it is sacrifice, it is the body, it is Manas, it is Chitta, it is happiness, it is Vidya; it is the undifferentiated, it is the eternal, it is the supreme, it is

everything. O six-faced one, different from It there is nothing. None, none but It; It is I. It is gross, it is subtle, it is knowable, it is thou; it is the mysterious; it is the knower; it is existence, it is mother, it is father, it is brother, it is husband, It is Sutra (Atman), it is Virat. It is the body, it is the head, it is the internal, it is the eternal, it is full, it is nectar, it is Gotra (clan), it is Griha (the house), it is the preservable, it is the moon, it is the stars, it is the sun, it is the holy seat. It is forgiveness, it is patience, it is the gunas, it is the witness. It is a friend, it is a relative, it is an ally, it is the king, town, kingdom and subjects. It is Om, Japa, meditation, the seat, the one worthy to be taken (in), the heart, the Jyotis, Swarga (heaven) and Self”.

24. “All the partless and non-dual essence should be regarded as Chinmatra. Chinmatra alone is the Absolute Consciousness; and this partless non-dual essence alone is the (real) essence.

25. All having consciousness alone except those having changes, are Chinmatra. All this is Chinmatra.

26. He is Chinmaya; the state of Atman is known as Chinmatra and the partless non-dual essence. The whole world is Chinmatra. Your state and my state are Chinmatra.

27. Akasa, earth, water, Vayu, Agni, Brahma, Vishnu, Shiva and all else that exist or do not, are Chinmatra.

28. That which is the partless non-dual essence is Chinmatra. All the past, present and future are Chinmatra.

29. Substance and time are Chinmatra. Knowledge and the knowable are Chinmatra. The knower is Chinmatra. Everything is Chinmatra.

30. Every speech is Chinmatra. Whatever else is Chinmatra. Asat and Sat are Chinmatra.

31. The beginning and end are Chinmatra; that which is in the beginning and end is Chinmatra ever. The Guru and the disciple are Chinmatra. If the seer and the seen are Chinmatra, then they are always Chinmaya.

32. All things wondrous are Chinmatra. The (gross) body is Chinmatra, as also subtle and causal bodies. There is nothing beyond Chinmatra.

33. I and thou are Chinmatra. Form and non-form are Chinmatra. Virtue and vice are Chinmatra. The body is a symbol of Chinmatra.

34. Sankalpa, knowing, Mantra and others, the gods invoked in Mantras;

35. The gods presiding over the eight quarters the phenomenal and the supreme Brahman are nothing but Chinmatra. There is nothing without Chinmatra.

36-38. Maya is nothing without Chinmatra. Puja (worship) is nothing without Chinmatra. Meditation, truth, sheaths and others, the (eight) Vasus, silence, non-silence and indifference to objects – are nothing without Chinmatra. Everything is from Chinmatra. Whatever is seen and however seen – it is Chinmatra so far.

39-41. Whatever exists and however distant is Chinmatra. Whatever elements exist, whatever is perceived and whatever is Vedanta – all these are Chinmatra. Without Chinmatra, there is no motion, no Moksha and no goal aimed at. Everything is Chinmatra. Brahman that is the partless non-dual essence is known to be nothing but Chinmatra.

42. Thou, O Lord, art the partless non-dual essence (stated) in the books, in me, in Thee and in the ruler. He who thus perceives 'I' as of one homogeneity (pervading everywhere) will at once be emancipated through this spiritual wisdom. He is his own Guru with this profound spiritual wisdom.

Thus ends the second chapter.

CHAPTER - III

The Kumara addressed his father (again): "Please explain to me the realisation of Atman". To which the great Shiva said:

1-3. "I am of the nature of the Parabrahman. I am the supreme bliss. I am solely of the nature of divine wisdom. I am the sole supreme, the sole quiescence, the sole Chinmaya, the sole unconditioned, the sole permanent and the sole Sattva. I am the 'I' that has given up 'I'. I am one that is without anything. I am full of Chidakasha.

4. I am the sole fourth one. I am the sole one above the fourth (state of Turya). I am of the nature of (pure) consciousness. I am ever of the nature of the bliss-consciousness.

5-7. I am of the nature of the non-dual. I am ever of a pure nature, solely of the nature of divine wisdom, of the nature of happiness, without fancies, desires or diseases of the nature of bliss, without changes or differentiations and of the nature of the eternal one essence and Chinmatra.

8. My real nature is indescribable, of endless bliss, the bliss above Sat and Chit and the interior of the interior. I am beyond reach of Manas and speech.

9. I am of the nature of Atmic bliss, true bliss and one who plays with (my) Atman; I am Atman and Sadashiva.

10. My nature is Atmic spiritual effulgence. I am the essence of the Jyotis of Atman. I am without beginning, middle, or end. I am like the sky.

11. I am solely Sat, Ananda and Chit which is unconditioned and pure. I am the Sachchidananda that is eternal, enlightened and pure.

12. I am ever of the nature of the eternal Sesha (serpent-time). I am ever beyond all. My nature is beyond form. My form is supreme Akasa.

13. My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat (foundation of all).

14-15. I am ever replete with consciousness, without the attachment of body, without thought, without the modifications of Chitta, the sole essence of Chidatma, beyond the visibility of all and of the form of vision. My nature is ever full.

16. I am ever fully contented, the all, and Brahman, and the very consciousness; I am 'I'. My nature is of the earth.

17-21. I am the great Atman and the supreme of the supreme; I appear sometimes as different from myself; sometimes as possessing a body, sometimes as a pupil and sometimes as the basis of the worlds. I am beyond the three periods of time, am worshipped by the Vedas, am determined by the sciences and am fixed in the Chitta. There is nothing left out by me, neither the

earth nor any other objects here. Know that there is nothing which is out of myself. I am Brahma, a Siddha, the eternally pure, non-dual one. Brahman, without old age or death.

22-25. I shine by myself; I am my own Atman, my own goal, enjoy myself, play in myself, have my own spiritual effulgence, am my own greatness and am used to play in my own Atman, look on my own Atman, and am in myself happily seated. I have my own Atman as the residue, stay in my own consciousness, and play happily in the kingdom of my own Atman. Sitting on the real throne of my own Atman, I think of nothing else but my own Atman.

26-32. I am Chidrupa alone, Brahman alone, Sachchidananda, the secondless, the one replete with bliss and the sole Brahman and ever without anything, have the bliss of my own Atman, the unconditioned bliss, and am always Atma-Akasa. I alone am in the heart like Chid-aditya (the consciousness-sun). I am content in my own Atman, have no form, or no decay, am without, the number one, have the nature of an unconditioned and emancipated one, and I am subtler than Akasa; I am without the existence of beginning or end, of the nature of the all-illuminating, the bliss greater than the great, of the sole nature of Sat, of the nature of pure Moksha, of the nature of truth and bliss, full of spiritual wisdom and bliss, of the nature of wisdom alone and of the nature of Sachchidananda. All this is Brahman alone. There is none other than Brahman and that is 'I'. I am Brahman that is Sat and bliss and the ancient.

33. The word 'thou' and the word 'that' are not different from me. I am of the nature of consciousness. I am alone the great Shiva.

34. I am beyond the nature of existence. I am of the nature of happiness. As there is nothing that can witness me, I am without the state of witness.

35. Being purely of the nature of Brahman, I am the eternal Atman. I alone am the Adishesha (the primeval Sesha). I alone am the Sesha.

36. I am without name and form, of the nature of bliss, of the nature of being unperceivable by the senses and of the nature of all beings;

37-39. I have neither bondage nor salvation. I am of the form of eternal bliss. I am the primeval consciousness alone, the partless and non-dual essence, beyond reach of speech and mind, of the nature of bliss everywhere, of the nature of fullness everywhere, of the nature of earthly bliss, of the nature of contentment everywhere, the supreme nectary essence and the one and secondless Sat, (viz.,) Brahman. There is no doubt of it.

40-43. I am of the nature of all-void. I am the one that is given out by the Vedas. I am of the nature of the emancipated and emancipation, of Nirvanic bliss, of truth and wisdom, of Sat alone and bliss, of the one beyond the fourth, of one without fancy and ever of the nature of Aja (the unborn). I am without passion or faults. I am the pure, the enlightened, the eternal, the all-pervading and of the nature of the significance of Om, of the spotless and of Chit. I am neither existing nor non-existing.

44-45. I am not of the nature of anything. I am of the nature of the actionless. I am without parts. I have no semblance, no manas, no sense, no Buddhi, no change, none of the three bodies, neither the waking, dreaming, or dreamless sleeping states.

46. I am neither of the nature of the three pains nor of the three desires. I have neither Sravana nor Manana in Chidatma in order to attain salvation.

47. There is nothing like me or unlike me. There is nothing within me. I have none of the three bodies.

48. The nature of Manas is unreal, the nature of Buddhi is unreal, the nature of Aham (the 'I') is unreal; but I am the unconditioned, the permanent and the unborn.

49. The three bodies are unreal, the three periods of time are unreal, the three Gunas are unreal, but I am of the nature of the Real and the pure.

50. That which is heard is unreal, all the Vedas are unreal, the Shastras are unreal, but I am the Real and of the nature of Chit.

51. The Murtis (Brahma, Vishnu and Rudra having limitation) are unreal, all the creation is unreal, all the Tattvas are unreal, but know that I am the great Sadashiva.

52. The master and the disciple are unreal, the mantra of the Guru is unreal, that which is seen is unreal, but know me to be the Real.

53. Whatever is thought of is unreal, whatever is lawful is unreal, whatever is beneficial is unreal, but know me to be the Real.

54. Know the Purusha (ego) to be unreal, know the enjoyments to be unreal, know things seen and heard are unreal as also the one woven warp-wise and woof-wise, viz., this universe;

55-56. Cause and non-cause are unreal, things lost or obtained are unreal. Pains and happiness are unreal, all and non-all are unreal, gain and loss are unreal, victory and defeat are unreal.

57-59. All the sound, all the touch, all the forms, all the taste, all the smell and all Ajnana are unreal. Everything is always unreal – the mundane existence is unreal – all the Gunas are unreal. I am of the nature of Sat. One should cognise his own Atman alone. One should always practise the mantra of his Atman.

60-69. The mantra (Aham Brahmarshmi) 'I am Brahman' removes all the sins of sight, destroys all other mantras, destroys all the sins of body and birth, the noose of Yama, the pains of duality, the thought of difference, the pains of thought, the disease of Buddhi, the bondage of Chitta, all diseases, all grieves and passions instantaneously, the power of anger, the modifications of Chitta, Sankalpa, Crores of sins, all actions and the Ajnana of Atman.

70-71. The mantra 'I am Brahman' gives indescribable bliss, gives the state of Ajada (the non inertness or the undecaying) and kills the demon of non-Atman. The thunderbolt 'I am Brahman' clears all the hill of not-Atman.

72. The wheel 'I am Brahman' destroys the Asuras of not-Atman. The Mantra 'I am Brahman' will relieve all (persons).

73. The Mantra 'I am Brahman' gives spiritual wisdom and bliss. There are seven Crores of great Mantras and there are Vratas (vows) of (or yielding) hundred Crores of births.

74. Having given up all other Mantras, one should ever practise this Mantra. He obtains at once salvation and there is not even a particle of doubt about it.

Thus ends the third chapter.

CHAPTER - IV

The Kumara asked the great Lord: "Please explain to me the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation)." To which the great Shiva replied:

1. "I am Chidatma. I am Para-Atma. I am the Nirguna, greater than the great. One who will simply stay in Atman is called a Jivanmukta.

2. He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman', is said to be a Jivanmukta.

3. He is said to be a Jivanmukta, who realises: 'I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude 'I am Brahman' only.

4-6. He is said to be a Jivanmukta who has not at all got the 'I' in myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who has Atman left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself) and who is devoid of the thought of the existence of anything.

7-11(a). He is said to be a Jivanmukta who realises: 'I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, or causal state in the least or the fourth state.'

11(b)-30(a). He is said to be a Jivanmukta, who realises: 'All this

is not mind, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas(junction-period ceremonies), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no Mans, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone to (or attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception) , no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewailments, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. 'I am certainly Brahman. I am Chit, I am Chit'. 30(b)-31. He is said to be a Jivanmukta who cognises: 'I am Brahman alone, I am Chit alone, I am the supreme'. No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman'. 32. He is a Jivanmukta who is himself, the foremost and the one

undaunted person who is himself the lord and rests in his own Self.

33. He is a Videhamukta who has become Brahman, whose Atman has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature and who is a great Mouni (observer of silence).

34-37. He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: 'I am all Atman, the Atman that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless – I am myself the undecaying Atman that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation – I am Brahman alone – I am Chit alone'.

38. He is a Videhamukta who having abandoned the thought: 'I alone am the Brahman' is filled with bliss.

39-47(a). He is a Videhamukta who having given up the certainty of the existence or non-existence of all objects is pure Chidananda (the consciousness-bliss), who having abandoned (the thought): 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atman with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atman has become the All, the great and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) 'I', 'thou', 'this', or 'that', who being of the nature of time is yet without it, whose Atman is void, subtle and universal, but yet without (them), whose Atman is divine and yet without Devas, whose Atman is measurable and yet without measure, whose Atman is without inertness and within every one, whose Atman is devoid of any Sankalpa, who thinks always: 'I am Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world', and who is without the conception of Devas, Vedas and sciences, 'All this is consciousness, etc.,' and regards all as void.

47(b)-48. He is a Videhamukta who has realised himself to be

Chaitanya alone, who is remaining at ease in the pleasure-garden of his own Atman, whose Atman is of an illimitable nature, who is without conception of the small and the great and who is the fourth of the fourth state and the supreme bliss.

49-53(a). He is a Videhamukta whose Atman is nameless and formless, who is the great spiritual wisdom of the nature of bliss and of the nature of the state beyond Turya, who is neither auspicious nor inauspicious, who has Yoga as his Atman, whose Atman is associated with Yoga, who is free from bondage or freedom, without Guna or non-Guna, without space, time, etc., without the witnessable and the witness, without the small or the great and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind and whose thought is beyond the beyond.

53(b)-54. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications and whose Atman is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even), for a moment, then he is surrounded (in thought) by all.

55-62. He is a Videhamukta whose external Atman invisible to others is the supreme bliss aiming at the highest Vedanta, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is not satiated with the juice of the nectar of Brahman, who realises Brahmic bliss, who cognises the Shiva bliss in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of Brahmic bliss, has mounted the car of Brahmic bliss, who has an imponderable Chit being one with it, who is supporting (all), being full of it, who associates with me having it, who stays in Atman having that bliss and who thinks: 'All this is of the nature of Atman, there is nothing else beside Atman,

all is Atman, I am Atman, the great Atman, the supreme Atman and Atman of the form of bliss’.

63-68(a). He who thinks: ‘My nature is full, I am the great Atman, I am the all-contented and the permanent Atman. I am the Atman pervading the heart of all, which is not stained by anything, but which has no Atman; I am the Atman whose nature is changeless, I am the quiescent Atman; and I am the many Atman’. He who does not think this is Jivatma and that is Paramatma, whose Atman is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Atman is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Atman is of the nature of the All and the non-All, but without them; whose Atman is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of any Sankalpa – such a man is a Videhamukta.

68(b)-79. He whose Atman is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of the nectar, of the nature of the three periods of time, but without them; whose Atman is entire and non-measurable, being subject to proof though without proof; whose Atman is the eternal and the witness, but without eternality and witness; whose Atman is of the nature of the secondless, who is the self-shining one without a second, whose Atman cannot be measured by Vidya and Avidya but without them; whose Atman is without conditionedness or unconditionedness, who is without this or the higher worlds, whose Atman is without the six things beginning with Sama, who is without the qualifications of the aspirant after salvation, whose Atman is without gross, subtle, causal and the fourth bodies and without the Anna, Prana, Manas and Vijnana sheaths; whose Atman is of the nature of Ananda (bliss) sheath, but without five sheaths; whose Atman is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics of the visible or the audible and of the nature of void, owing to unceasing Samadhi, who is without beginning, middle, or end; whose Atman is devoid of the word Prajnana, who is without the idea ‘I am Brahman’, whose

Atman is devoid (of the thought) of 'thou art', who is without the thought 'this is Atman', whose Atman is devoid of that which is described by Om, who is above the reach of any speech or the three states and is the indestructible and the Chidatma, whose Atman is not the one which can be known by Atman and whose Atman has neither light nor darkness. Such a personage is a Videhamukta.

80-81. Look only upon Atman; know It as your own. Enjoy your Atman yourself and stay in peace. O six-faced one, be content in your own Atman, be wandering in your own Atman and be enjoying your own Atman. Then you will attain Videhamukti”.

Thus ends the fourth chapter.

CHAPTER - V

The sage named Nidagha addressed the venerable Ribhu: “O Lord please explain to me the discrimination of Atman from non-Atman”. The Sage replied thus:

1-4(a). “The furthest limit of all Vak (speech) is Brahman; the furthest limit to all thoughts is the Guru. That which is of the nature of all causes and effects but yet without them, that which is without Sankalpa, of the nature of all bliss and the auspicious, that which is the great one of the nature of bliss, that which illuminates all luminaries and that which is full of the bliss of Nada (spiritual sound), without any enjoyment and contemplation and beyond Nadas and Kalas (parts) – that is Atman, that is 'I', the indestructible.

4(b)-5(a). Being devoid of all the difference of Atman and non-Atman, of heterogeneity and homogeneity and of quiescence and non-quiescence – that is the one Jyotis at the end of Nada.

5(b)-6. Being remote from the conception of Maha-Vakyartha (i.e., the meaning of Maha Vakyas) as well of 'I am Brahman', being devoid of or without the conception of the word and the meaning and being devoid of the conception of the destructible and indestructible – that is the one Jyotis at the end of Nada.

7. Being without the conception 'I am the partless non-dual essence' or 'I am the blissful', and being of the nature of the one beyond all – 'that is one' Jyotis at the end of Nada.

8. He who is devoid of the significance of Atman (viz., motion) and devoid of Sachchidananda – he is alone Atman, the eternal.

9. He who is undefinable and unreachable by the words of the Vedas, who has neither externals nor internals and whose symbol is either the universe or Brahman – he is undoubtedly Atman.

10-12(a). He who has no body, nor is a Jiva made up of the elements and their compounds, who has neither form nor name, neither the enjoyable nor the enjoyer, neither Sat nor Asat, neither preservation nor regeneration, neither Guna nor non-Guna – that is undoubtedly my Atman.

12(b)-15(a). He who has neither the described nor description, neither Sravana nor Manana, neither Guru nor disciple, neither the world of the Devas nor the Devas nor the Asuras, neither duty nor non-duty, neither the immaculate nor non-immaculate, neither time nor non-time, neither certainty nor doubt, neither Mantra nor non-Mantra, neither science nor non-science, neither the seer nor the sight which is subtle, nor the nectar of time – that is Atman.

15(b)-16(a). Rest assured that not-Atman is a misnomer. There is no Manas as not-Atman. There is no world as not-Atman.

16(b)-17(a). Owing to the absence of all Sankalpas and to the giving up of all actions, Brahman alone remains and there is no not-Atman.

17(b)-21. Being devoid of the three bodies, the three periods of time, the three Gunas of Jiva, the three pains and the three worlds and following the saying 'All is Brahman', know that there is nothing to be known through the absence of Chitta; there is no old age through the absence of body; no motion through the absence of legs; no action through the absence of hands; no death through the absence of creatures; no happiness through the absence of Buddhi; no virtue, no purity, no fear, no repetition of Mantras, no Guru nor disciple. There is no second in the absence of one. Where there is not the second, there is not the first.

22. Where there is truth alone, there is no non-truth possible; where there is non-truth alone, there is no truth possible.

23. If you regard a thing auspicious as inauspicious, then auspiciousness is desired (as separate) from inauspiciousness. If you regard fear as non-fear, then fear will arise out of non-fear.
24. If bondage should become emancipation, then in the absence of bondage will be no emancipation. If birth should imply death, then in the absence of birth, there is no death.
25. If 'thou' should imply 'I', then in the absence of 'thou' there is no 'I'. If 'this' should be 'that', 'this' does not exist in the absence of 'that'.
26. If being should imply non-being, then non-being will imply being. If an effect implies a cause, then in the absence of effect, there is no cause.
27. If duality implies non-duality, then in the absence of duality, there is no non-duality. If there should be the seen, then there is the eye (or sight); in the absence of the seen, there is no eye.
28. In the absence of the interior, there is no exterior. If there should be fullness, then non-fullness is possible. Therefore (all) this exists nowhere.
29. Neither you nor I, nor this nor these exist. There exists no (object of) comparison in the true one.
30. There is no simile in the unborn. There is (in it) no mind to think. I am the supreme Brahman. This world is Brahman only. Thou and I are Brahman only.
31. I am Chinmatra simply and there is no not-Atman. Rest assured of it. This universe is not (really at all). This universe is not (really) at all. It was nowhere produced and stays nowhere.
32. Some say that Chitta is the universe. Not at all. It exists not. Neither the universe nor Chitta nor Ahankara nor Jiva exists (really).
- 33-34. Neither the creation of Maya nor Maya itself exists (really). Fear does not (really) exist. Actor, action, hearing, thinking, the two Samadhis, the measurer, the measure, Ajnana and Aviveka – none of these exists (truly) anywhere.
- 35-38. Therefore the four moving considerations and the three kinds of relationship exist not. There is no Ganga, no Gaya, no Setu (bridge), no elements or anything else, no earth, water, fire,

Vayu and Akasa anywhere, no Devas, no guardians of the four quarters, no Vedas, no Guru, no distance, no proximity, no time, no middle, no non-duality, no truth, no untruth, no bondage, no emancipation, no Sat, no Asat, no happiness, etc., no class, no motion, no caste and no worldly business.

39. All is Brahman only and nothing else – all is Brahman only and nothing else. There exists then nothing (or Statement) as that ‘consciousness alone is’; there is (then) no saying such as ‘Chit is I’.

40-41. The statement ‘I am Brahman’ does not exist (then); nor does exist (then) the statement: ‘I am the eternally pure’.

Whatever is uttered by the mouth, whatever is thought by Manas, whatever is determined by Buddhi, whatever is cognised by Chitta – all these do not exist. There is no Yogin or Yoga then. All are and are not.

42. Neither day nor night, neither bathing nor contemplating, neither delusion nor non-delusion – all these do not exist then. Know that is no not-Atman.

43. The Vedas, Sciences, Puranas, effect and cause, Ishvara and the world and the elements and mankind – all these are unreal. There is no doubt of it.

44. Bondage, salvation, happiness, relatives, meditation, Chitta, the Devas, the demons, the secondary and the primary, the high and the low – all these are unreal. There is no doubt of it.

45. Whatever is uttered by the mouth, whatever is willed by Sankalpa, whatever is thought by Manas – all these are unreal. There is no doubt of it.

46-47. Whatever is determined by the Buddhi, whatever is cognised by Chitta, whatever is discussed by the religious books, whatever is seen by the eye and heard by the ears and whatever exists as Sat, as also the ear, the eye and the limbs – all these are unreal.

48-51(a). Whatever is described as such and such, whatever is thought as so-and-so, all the existing thoughts such as ‘thou art I’, ‘that is this’, and ‘He is I’, and whatever happens in Moksha, as also all Sankalpas, delusion, illusory attribution, mysteries and all

the diversities of enjoyment and sin – all these do not exist. So is also not-Atman. Mine and thine, my and thy, for me and for thee, by me and by thee – all these are unreal.

51(b)-52(a). (The statement) that Vishnu is the preserver, Brahma is the creator, Rudra is the destroyer – know that these undoubtedly are false.

52(b)-54(a). Bathing, utterings of Mantras, Japas (religious austerities) Homa (sacrifice), study of the Vedas, worship of the Devas, Mantra, Tantra, association with the good, the unfolding of the faults of Gunas, the working of the internal organ, the result of Avidya and the many Crores of mundane eggs – all these are unreal.

54(b)-55. Whatever is spoken of as true according to the verdict of all teachers, whatever is seen in this world and whatever exists – all these are unreal.

56-58(a). Whatever is uttered by words, whatever is ascertained, spoken, enjoyed, given or done by anyone, whatever action is done, good or bad, whatever is done as truth – know all these to be unreal.

58(b)-59. Thou alone art the transcendental Atman and the supreme Guru of the form of Akasa, which is devoid of fitness (for it) and of the nature of all creatures. Thou art Brahman; there is no doubt of it.

60. Thou art time; and thou art Brahman, that is ever and imponderable. Thou art everywhere, of all forms and full of consciousness.

61. Thou art the truth. Thou art one that has mastered the Siddhis and thou art the ancient, the emancipated, emancipation, the nectar of bliss, the God, the quiescent, the diseaseless, Brahman the full and greater than the great.

62-64. Thou art impartial, Sat and the ancient knowledge, recognised by the words 'Truth, etc.'. Thou art devoid of all parts. Thou art the ever-existing – thou appearest as Brahma, Rudra, Indra, etc., -- thou art above the illusion of the universe – thou shinest in all elements – thou art without Sankalpa in all – thou art known by means of the underlying meaning of an scriptures; thou

art ever content and ever happily seated (in thyself); thou art without motion, etc., In all things, thou art without any characteristics; in all things thou art contemplated by Vishnu and other Devas at all times.

65-69. Thou hast the nature of Chit, thou art Chinmatra unchecked, thou stayest in Atman itself, thou art void of everything and without Gunas, thou art bliss, the great, the one secondless, the state of Sat and Asat, the knower, the known, the seer, the nature of Sachchidananda, the lord of Devas, the all-pervading, the deathless, the moving, the motionless, the all and the non-all with quiescence and non-quiescence, Sat alone, Sat commonly (found in all), of the form of Nitya-Siddha (the unconditioned developed one) and yet devoid of all Siddhis.

70-73. There is not an atom which thou dost not penetrate; but yet thou art without it. Thou art devoid of existence and non-existence as also the aim and object aimed at. Thou art changeless, decayless, beyond all Nadas, without Kala or Kashta (divisions of time) and without Brahma, Vishnu and Shiva. Thou lookest into the nature of each and art above the nature of each. Thou art immersed in the bliss of Self. Thou art the monarch of the kingdom of Self and yet without the conception of Self. Thou art of the nature of fullness and incompleteness.

74. There is nothing that thou seest which is not in thyself. Thou dost not stir out of thy nature. Thou actest according to the nature of each. Thou art nothing but the nature of each. Have no doubt 'thou art I'.

75. This universe and everything in it, whether the seer or the seen, resembles the horns of a hare (or an illusory).

76-89(a). Earth, water, Agni, Vayu, Akasa, Manas, Buddhi, Ahankara, Tejas, the worlds and the sphere of the universe, destruction, birth, truth, virtue, vice, gain, desires, passion, anger, greed, the object of meditation, wisdom, guru, disciple, limitation, the beginning and end, auspiciousness, the past, present and future, the aim and the object of aim, mental restraint, inquiry, contentment, enjoyer, enjoyment, etc., the eight parts of Yoga, Yama, etc., the going and coming (of life), the beginning, middle

and end, that which can be taken and rejected, Hari, Shiva, the organs, Manas, the three states, the twenty-four Tattvas, the four means, one of the same class or different classes, Bhuh and other worlds, all the castes and orders of life with the rules laid down for each, Mantras and Tantras, science and nescience, all the Vedas, the inert and the non-inert, bondage and salvation, spiritual wisdom and non-wisdom, the enlightened and the non-enlightened, duality and non-duality, the conclusion of all Vedantas and Shastras, the theory of the existence of all souls and that of one soul only, whatever is thought by Chitta, whatever is willed by Sankalpa, whatever is determined by Buddhi, whatever one hears and sees, whatever the guru instructs, whatever is sensed by all the organs, whatever is discussed in Mimamsa, whatever is ascertained by Nyaya (philosophy) and by the great ones who have reached the other side of the Vedas, the saying 'Shiva destroys the world, Vishnu protects it and Brahma creates it', whatever is found in the Puranas, whatever is ascertained by the Vedas and is the signification of all the Vedas – all these resemble the horns of a hare.

89(b). The conception 'I am the body' is spoken of as the internal organ.

90. The conception 'I am the body' is spoken of as the great mundane existence; the conception 'I am the body' constitutes the whole universe.

91-96. The conception 'I am the body' is spoken of as the knot of the heart, as non-wisdom, as the state of Asat, as nescience, as the dual, as the true Jiva and as with parts, is certainly the great sin and is the disease generated by the fault of thirst after desires.

97. That which is Sankalpa, the three pains, passion, anger, bondage, all the miseries, all the faults and the various forms of time – know these to be the result of Manas.

98-104. Manas alone is the whole world, the ever-deluding, the mundane existence, the three worlds, the great pains, the old age and others, death and the great sin, the Sankalpa, the Jiva, the Chitta, the Ahankara, the bondage, the internal organ and earth, water, Agni, Vayu and Akasa. Sound,, touch, form, taste and

odour, the five sheaths, the waking, the dreaming and dreamless sleeping states, the guardians of the eight quarters, Vasus, Rudras, Adityas, the seen, the inert, the pairs and non-wisdom – all these are the products of Manas.

105. Rest assured that there is no reality in all that is Sankalpa. The whole world, the guru, disciple, etc., do not exist, yea, do not exist.

Thus ends the fifth chapter.

CHAPTER - VI

1-9(a). Ribhu continued again: “Know everything as Sachchinmaya (full of sat and consciousness). It pervades everything. Sachchidananda is non-dual, decayless, alone and other than all. It is ‘I’. It alone is Akasa and ‘thou’. It is I. There is (in it) no Manas, no Buddhi, no Ahankara, no Chitta, or the collection of these – neither ‘thou’ nor I, nor anything else nor everything. Brahman alone is. Sentence, words, Vedas, letters, beginning, middle or end, truth, law, pleasure, pain, existence, Maya, Prakriti, body, face, nose, tongue, palate, teeth, lip, forehead, expiration and inspiration, sweat, bone, blood, urine, distance, proximity, limb, belly, crown, the movement of hands and feet, Shastras, command, the knower, the known and the knowledge, the waking, dreaming and dreamless sleeping and the fourth state – all these do not belong to me. Everything is Sachchinmaya interwoven.

9(b)-29. No attributes pertaining to body, elements and spirit, no root, no vision, no taijasa, no Prajna, no Virat, no Sutratma, no Ishvara and no going or coming, neither gain nor loss, neither the acceptable nor the rejectable, nor the censurable, neither the pure nor the impure, neither the stout nor the lean, no sorrow, time, space, speech, all, fear, duality, tree, grass or mountain, no meditation, no Siddhi of Yoga, no Brahmana, Kshatriya or Vaishya, no bird or beast, or limb, no greed, delusion, pride, malice, passion, anger or others, no woman, Sudra, castes or others, nothing that is eatable or enjoyable, no increase or decrease, no belief in the Vedas, no speech, no worldliness or

unworldliness, no transaction, no folly, no measure or measured, no enjoyment or enjoyed, no friends, son, etc., father, mother, or sister, no birth or death, no growth, body or 'I', no emptiness or fullness, no internal organs or mundane existence, no night, no day, no Brahma, Vishnu, or Shiva, no week, fortnight, month, or year, no unsteadiness, no Brahmaloaka, Vaikuntha, Kailasa and others, no Swarga, Indra, Agniloka, Agni, Yamaloka, Yama, Vayuloka, guardians of the world, three worlds – Bhuh, Bhuvah, Svah, Patala or surface of earth, no science, nescience, Maya, Prakriti, inertness, permanency, transience, destruction, movement, running, object of meditation, bathing, Mantra or object, no adorable object, anointment or sipping with water, no flower, fruit, sandal, light waved before god, praise, prostrations or circumambulation, no entreaty conception of separateness even, oblation of food, offered food, sacrifice, actions, abuse, praise, Gayatri and Sandhi (period of junction, such as twilight, etc.), no mental state, calamity, evil desire, bad soul, Chandala (low caste person), Pulkasa, unbearableness, unspeakableness, Kirata (hunter), Kaitava (demon), partiality, partisanship, ornament, chief, or pride, no manyness, no oneness, durability, triad, tetrad, greatness, smallness, fullness, or delusion, no Kaitava, Benares, Tapas, clan, family, Sutra, greatness, poverty, girl, old woman or widow, no pollution, birth, introvision or illusion, no sacred sentences, identity, or the Siddhis, Anima, etc.

30. Everything being consciousness alone, there is no fault in anything. Everything being of the nature of Sat alone, is Sachchidananda only.

31. Brahman alone is everything and there is nothing else. So 'That' is 'I', 'That' is 'I', 'That' alone is 'I'. 'That' alone is 'I'. 'That' alone is 'I'. The eternal Brahman alone is 'I'.

32-33. I am Brahman alone without being subject to mundane existence. I am Brahman alone without any Manas, any Buddhi, organs or body. I am Brahman alone not perceivable. I am Brahman alone and not Jiva. I am Brahman alone and not liable to change.

34. I am Brahman alone and not inert. I am Brahman alone and

have no death. I am Brahman alone and have no Pranas. I am Brahman alone and greater than the great.

35. This is Brahman. Great is Brahman. Truth is Brahman. It is all-pervading. Time is Brahman. Kala is Brahman. Happiness is Brahman. It is self-shining.

36. One is Brahman. Two is Brahman. Delusion is Brahman. Sama and others are Brahman. Badness is Brahman. Goodness is Brahman. It is of the form of restraint, quiescence, the all-pervading and the all-powerful.

37. The Loka (world) is Brahman. Guru is Brahman. Disciple is Brahman. It is Sadashiva. (That which) is before is Brahman. (That which will be) hereafter is Brahman. Purity is Brahman. Auspiciousness and inauspiciousness are Brahman.

38. Jiva always is Brahman. I am Sachchidananda. All are of the nature of Brahman. The universe is said to be of the nature of Brahman.

39. Brahman is Itself (Svayam). There is no doubt of it. There is nothing out of itself. The letter Om of the form of consciousness is Brahman alone. Everything is itself.

40-45. I alone am the whole universe and the highest seat, have crossed the Gunas and am greater than the great, the supreme Brahman, Guru of Gurus, the support of all and the bliss of bliss. There is no universe besides Atman. The universe is of the nature of Atman.

46-52(a). There is nowhere (or no place) without Atman. There is not even grass different from Atman. There is not husk different from Brahman. The whole universe is of the nature of Atman. All this is of the nature of Brahman. Asat is not of the nature of Brahman. There is not a grass different from Brahman. There is not a seat different from Brahman; there is not a Guru different from Brahman; there is nor a body different from Brahman. There is nothing different from Brahman like I-ness or you-ness.

52(b)-57. Whatever is seen in this world, whatever is spoken of by the people, whatever is enjoyed everywhere – all these are Asat (unreal) only. The differences arising from the actor, action, qualities, likes, taste and gender – all these arise from Asat and

are (but) pleasurable. The differences arising from time, objects, actions, success or defeat and whatever else – all these are simply Asat. The internal organ is Asat. The organs are Asat. All the Pranas, the collections of all these, the five sheaths, the five deities, the six changes, the six enemies, the six seasons and the six tastes are Asat.

58. I am Sachchidananda. The universe is rootless. I am Atman alone, Chit and Ananda. The scenes of mundane existence are not different.

59. I am the Truth of the nature of Ananda and the nature of the imponderable Chit.

60. All this is of the nature of Jnana. I am the secondless, having Jnana and bliss. I am of the nature of an illuminator of all things. I am of the nature of all non-being.

61-63. I alone shine always. Therefore how can I with such a nature become Asat ? That which is called 'thou' is the great Brahman of the nature of the bliss of consciousness and of the nature of Chit having Chidakasha and Chit alone as the great bliss. Atman alone is 'I'. Asat is not 'I'. I am Kutastha, the great guru and Sachchidananda alone. I am this born universe. No time, no universe, no Maya, no Prakriti (in me).

64. I alone am the Hari. Personally, I alone am the Sadashiva. I am of the nature of pure consciousness. I am the enjoyer of pure Sattva.

65-71. I am the only essence full of Chit. Everything is Brahman and Brahman alone. Everything is Brahman and is Chit alone. I am of the nature of the all-latent and the all-witness. I am the supreme Atman, the supreme Jyotis, the supreme wealth, the supreme goal, the essence of all Vedantas, the subject discussed in all the Shastras the nature of Yogic bliss, the ocean of the chief bliss, the brightness of all wisdom, of the nature of chief wisdom, the brightness of the fourth state and the non-fourth but devoid of them, the indestructible Chit, truth, Vasudeva, the birthless and the deathless Brahma, Chidakasha, the unconditioned, the stainless, the immaculate, the emancipated, the utterly emancipated, the soulless, the formless and of the nature of the

non-created universe. The universe which is assumed as truth and non-truth does not really exist.

72. Brahman is of the nature of eternal bliss and is even by itself. It is endless, decayless, quiescent and of one nature only.

73-75. If anything is other than myself, then it is as unreal as the mirage in an oasis. If one should be afraid of the son of a barren woman, or if a powerful elephant be killed by means of the horns of a hare, then the world (really is). If one (person) can quench his thirst by drinking the waters of the mirage, or if one should be killed by the horns of a man, then the universe really is. The universe exists always in the true Gandharva city (merely unreal).

76-98. When the blueness of the sky really exists in it, then the universe really is. When the silver in mother-of pearl can be used in making an ornament, when a man is bitten by (the conception of) a snake in a rope, when the flaming fire is quenched by means of a golden arrow, when milky food is obtained in the (barren) forest of Vindhya (mountains), when cooking can take place by means of the fuel of (wet) plantain trees, when a female (baby) just born begins to cook, when curds resume the state of milk, or when the milk (milked) goes back through the teats of a cow, then will the universe really be. When the dust of the earth shall be produced in the ocean, when the maddened elephant is tied by means of the hair of a tortoise, when (mountain) Meru is shaken by the thread in the stalk of a lotus, when the ocean is bound by its rows of tides, when the fire flames downwards, when flame shall become (really) cold, when the lotus shall grow out of flaming fire, when Indranila (sapphire) arises in the great mountains, when Meru comes and sits in the lotus-eye, when a mountain can become the offspring of a black bee, when Meru shall shake, when a lion is killed by goat, when the three worlds can be found in the space of the hollow of an atom, when the fire which burns a straw shall last for a long time, when the objects seen in a dream shall come in the waking state, when the current of a river shall stand still (of itself), when the delivery of a barren woman shall be fruitful, when the crow shall walk like a swan, when the mule shall fight with a lion, when a great ass shall walk

like an elephant, when the full moon shall become a sun, when Rahu (one of the nodes) shall abandon the sun and the moon, when a good crop shall arise out of the waste (burnt) seeds, when the poor shall enjoy the happiness of the rich, when the lions shall be conquered by the bravery of dogs, when the heart of Jnanis is known by fools, when the ocean is drunk by the dogs without any remainder, when the pure Akasa shall fall upon men, when heaven shall fall on the earth, when the flower in the sky shall emit fragrance, when a forest appearing in pure Akasa shall move and when reflection shall arise in a glass simply (without mercury or anything else in its back), then the world really is.

99. There is no universe in the womb of Aja (the unborn Brahman) – there is no universe in the womb of Atman. Duality and non-duality, which are but the results of differentiation, are really not.

100. All this is the result of Maya. Therefore, there should be Brahma-Bhavana. If misery should arise from the conception of ‘I am the body’, then it is certain ‘I am Brahman’.

101. The knot of the heart is the wheel of Brahman, which cuts asunder the knot of existence. When doubt arises in one, he should have faith in Brahman.

102. That non-dual Brahman, which is eternal and of the form of unconditioned bliss, is the guard of Atman against the chief of the form of not-Atman.

103. Through instances like the above is established the nature of Brahman. Brahman alone is the all-abode. Abandon the name even of the universe.

104. Knowing for certain ‘I am Brahman’, give up the ‘I’.

Everything disappears as the flower from the hands of a sleeping person.

105. There is neither body nor Karma. Everything is Brahman alone. There are neither objects, nor actions, nor the four states.

106. Everything which has the three characteristics of Vijnana is Brahman alone. Abandoning all action, contemplate:

107. ‘I am Brahman’, ‘I am Brahman’. There is no doubt of this. I am Brahman of the nature of Chit. I am of the nature of Sachchidananda.

108. This great science of Shankara should never be explained to any ordinary person, to an atheist or to a faithless, ill-behaved or evil-minded person.

109. It should be, after due examination, given to the high-souled ones whose minds are purified with devotion to their gurus. It should be taught for a year and a half.

110. Leaving off thoroughly and entirely the practice recommended by the (other) Upanishads, one should study the Tejobindu Upanishad always with delight.

111. By once studying it, he becomes one with Brahman.
Thus ends the sixth chapter.

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Tejobindu Upanishad, as contained in the Krishna-Yajur-Veda.

Narada Parivrajaka Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of worship !

May we enjoy the term of life allotted by the Devas,

Praising them with our body and limbs steady !

May the glorious Indra bless us !

May the all-knowing Sun bless us !

May Garuda, the thunderbolt for evil, bless us !

May Brihaspati grant us well-being !

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

I-1. Now once Narada, a jewel among ascetics, taking his (usual) rounds over all the (three) worlds, sanctifying (all the more) new sacred places and holy places of pilgrimage by his observation, (himself) attaining purity of mind, (remaining) free from enmity, tranquil, self-controlled, getting despondent from every quarter (seeing people's misery), closely investigating into his own Self, seeing the holy place, the Naimisha (sacred) forest, noted for its joy of self-imposed religious observances and crowded with saintly personages, he alighted there (from his aerial journey), fascinating groups of men, animals, horse-faced demigods, gods, Kimnara demigods and nymphs with his songs on the exploits of Lord Vishnu, called Sthavara and Jangama, which specially induce devotion to the Lord, set in musical notes sa, ri, ga, ma, pa, dha and ni, which arouse dispassion (to worldly attachments) and which are averse to the ways of the world. On his approach, Saunaka and other great sages who had arrived there to participate in a sacrifice lasting twelve years, rich in Vedic lore, all wise (in sacerdotal functions), well addicted to stable penance and endowed with wisdom and dispassion, rose to greet him; and paying homage, seated him (in a place of honour), after offering him a befitting welcome.

Then, though they were (already) well instructed (in matters spiritual, yet for the benefit of the world) they (said to Narada): 'Revered Sir, son of the god Brahma, what is the means of liberation (from worldly bondage) ? Please tell us.'

I-2. Thus requested, that (sage) Narada said to them: 'A (twice-born) of good family, invested with the sacred thread and initiated into Vedic study, having undergone the forty sacred rites (beginning with consummation of marriage of his parents and ending with Aptoryama sacrifice), completing the course on all branches of learning as a disciplined celibate student for twelve years, doing personal service to the preceptor all along; the period of twenty-five years as a householder; (another) twenty-five years in the stage of a forest dweller (Vanaprastha), all (the

three stages) in due order in the prescribed manner; having studied well the duties of four kinds of Brahmacharya, six kinds of householders, four kinds of Vanaprastha; having completed all the appropriate duties pertaining to them; equipped with the four disciplines (for the study of Brahmailidya); free from desire in thought, word and deed as well as in latent desires (vasanas) and solicitations (eshana), devoid of enmity and is peaceful and self-controlled; when such an ascetic, meditating on his Self without interruption in the highest stage of renunciation (as Paramahansa), gives up the body, he becomes liberated (from rebirth), he becomes liberated. Thus (ends the first Upadesha of) the Upanishad.

II-1. Then all (sages) Saunaka and others, requested the venerable Narada: 'Revered Sir, expound to us the mode of renunciation'. Observing them Narada said: 'It is but proper to know all about its nature from the mouth of the grandfather (the god Brahma)'. After the completion of the sacrifice he went, accompanied by them, to the world of the god Brahma (Satyaloka) and made obeisance in the prescribed manner to him (Paramesthin) and eulogised him. Bidden by him he seated himself along with them properly and said to the grandfather (of all): 'You are the preceptor, you are the Father, you are omniscient, knowing the secret of all lores. Hence be pleased to expound one secret (lore) of my choice. Barring you, who is competent to speak on the secret (lore) dear to me ? It is to wit the stages in the order of mendicant monks. Please tell us'. Requested thus by Narada the god Brahma seeing them all on all sides, remained steady in deep meditation (Samadhi) for a short time. Coming to the conclusion that they were in search of a remedy against the ills of worldly life and turning to Narada the grandfather said: 'My son, I shall now clearly expound the secret which was formerly taught by the supreme Being (Viratpurusha) assuming the matchless form of the Purusha-sukta hymn and the secret doctrine of the Upanishads. May you listen to this due order (of asceticism), very secret, with all your attention'.

II.2. 'O Narada, one born in a good family, being uninitiated at

first, getting initiated into Vedic lore (after being invested with sacred thread), obedient to his mother and father, approaches (after the preliminary instructions by his father) a good preceptor, who maintains the noble tradition, has faith (in the Vedic lore), is born of a good family, is well versed in the Vedas, has love for the Shastras, is virtuous and free from devious ways. Bowing to him and rendering personal service appropriate for the occasion, he shall inform him of his heart's desire (to study under him). Having undergone the course of study in all branches of learning for twelve years, doing personal service all the while, he shall marry an agreeable damsel worthy of his family with his (preceptor's) consent. After this residence in the preceptor's house he leads, with the approval of the teacher, the life appropriate to a householder for twenty-five years. Free from the evils of a bad Brahmana, getting a son with desire to perpetuate his family and completing twenty-five years befitting the stage of a householder, he shall lead the life of a lone forest-dweller (Vanaprastha) till (another) twenty five years are passed; bathing thrice a day after touching with water the various parts of the body, eating one meal a day at the fourth watch (of day time, i.e., in the afternoon), giving up journey to town and village as practised in former days, performing appropriate rituals without using cultivated grains (such as wheat and rice, but using wild grains alone), free from desire for enjoyments that are seen or heard of (i.e. pleasures in this world and the next), being purified by the forty sacraments, free of attachments to all things, getting purity of mind, having burnt away envy, jealousy and egotism and being rich in the fourfold discipline – such a person deserves to embrace (the life of) renunciation'. Thus (ends the second Upadesha of) the Upanishad.

III-1. Then Narada asked the grandfather (Brahma): 'Lord, what is renunciation (Sannyasa) and who is entitled to renounce worldly life ?' 'I shall first deal with the (kind of) person entitled to renunciation and thereafter the mode of renunciation. Listen attentively:

'These (the following persons) do not deserve to renounce worldly

life. A eunuch, one fallen (from right conduct), deformed person, women, the deaf, a child, the dumb, the heretic, an emperor, a religious student, a Vaikhanasa anchorite and a Haradvija (Kapalika?), a hired teacher, a man without prepuce and one who does not maintain the sacred fire, even though all these are possessed of dispassion. Even if they adopt (the life of) renunciation they have no right to receive (instruction in) the great Vedic texts ('Thou art That' etc.,). One who is already an ascetic has the right to become the highest kind of ascetic (Paramahansa).

III-2. 'He who brings about protection from fear to others from him, as he gets himself (that protection from fear) from others, is declared in law books as a mendicant monk.

III-3-4. 'A eunuch, deformed person, the blind, a boy, one guilty of crime, one fallen from right conduct, one (always) at the gate of another (seeking help), the Vaikhanasa anchorite and the Haradvija, an emperor, a religious student, a heretic, one without prepuce, one who does not maintain the sacred fire, one who has twice or thrice renounced worldly life (previously), and a hired teacher – these persons do not deserve to embrace renunciation, excepting the afflicted in emergency (just before death).'

III-5. How is (renunciation at) the time of dire affliction approved by the esteemed (Aryas) ?

'The time just prior to the departure of the vital breath from the body is called the sorely afflicted (time) and not any other; this occasion of emergency leads to the path of liberation (by recourse to renunciation with the prescribed praisamantras).

III-6. Even in renunciation by the sorely afflicted (atura-sannyasa), a wise man shall renounce the world only in the prescribed manner by uttering the mantras laid down for it and having repeated the mantras.

III-7. Even in the kind (of renunciation adopted) by the greatly afflicted, there is nowhere any difference in the Praise (mantras). There is no mantra (uttered) without a religious activity; (and) a religious activity has an eye on a mantra.

III-8. (An act) without a mantra is no religious act (i.e. it is

different); hence one shall not give up the mantra. A religious act done without mantra is like oblation offered in ashes.

III-9. Renunciation by the sorely afflicted is declared to be by abridging the ritual prescribed therefor; hence in atura-sannyasa, there is the mode of repeating mantras (without ritual), O sage'.

III-10. If an ahitagni-householder gets disillusioned with the world while away in another province, he shall complete the Prapatya sacrifice in (a reservoir of) waters and then renounce worldly life.

III-11. A wise man shall renounce the world after completing (the prerequisite recital of Praisa mantras) either mentally, or by repeating the mantras in the prescribed manner (during the Prajapatya sacrifice) or (offer oblation) in waters or by performing rituals in the manner prescribed in the Veda; otherwise he will be heading to a fall (degradation).

III-12. When desirelessness arises in the mind towards all objects, then (authorities) sanction renunciation (by such person); contrariwise he shall fall (from virtue).

III-13. A wise man, when disillusioned with the world, may become a mendicant monk; when a person has attachments he shall reside in his house. That degraded Brahmana who turns ascetic when he has attachments indeed goes to hell.

III-14. That Brahmana, in the stage of a disciplined celibate student, may take to renunciation, without getting married whose tongue, genitals, stomach and hands are well guarded (i.e. they are under perfect control).

III-15. Seeing worldly life as completely devoid of substance and with a desire to realize the essence (of all), they renounce the world without getting married, being imbued with great dispassion.

III-16. (All non-spiritual) activity is characterised by the play of an active part in worldly affairs; true knowledge is the characteristic of renunciation. Hence placing in front (i.e. preferring) wisdom, an intelligent man will renounce the world.

III-17. When a person realizes that the supreme reality is the eternal Brahman (alone) he shall, taking up the single emblematic staff, give up the tuft of hair along with the sacred thread.

III-18. He who is attached to the supreme Self (Paramatman), is

detached from things other than that (Paramatman); freed from all desires it behoves on his part to eat food given as alms.

III-19. When a person, who becomes very pleased when he is honoured and respectfully saluted, becomes similarly (very pleased) when he is being beaten, then he is a (true) mendicant monk (subsisting on alms).

III-20. 'I am the indestructible non-dual Brahman alone, called Vasudeva (Lord Vishnu)' – he whose firm attitude is thus (established) becomes a (true) mendicant monk.

III-21. He is in the stage (leading to) final beatitude in whom are found peace, quiescence, purity, truth, contentment, straightforwardness, absence of any possession and false airs.

III-22. When a person has no evil propensity towards all beings in deed, thought and speech he becomes a (true) mendicant monk.

III-23. Attentively discharging his duties characterised by the ten (virtues) and studying in the prescribed manner the Upanishads (Vedanta), a twice-born (dvija), having discharged the three debts, may renounce worldly life.

III-24. The ten virtues characterising right conduct (dharma) are: Contentment, forgiveness, self-control, non-stealing, purity, control of the senses, humility, (scriptural) learning, truth, and an even temper.

III-25. He abides in the stage (leading to) final emancipation who remembers not (with longing) past pleasures, as also those not yet experienced; nor does he exult in those that have arrived.

III-26. He who is always able to keep the inward faculties of senses within and the outward objects of sense outside (without any reaction) resides in the stage (leading to) final beatitude.

III-27. Just as, when the vital breath has departed, the body no longer experiences pleasure and pain, he (the sage) is such even when he is alive (lit. when he is united with the vital breath); then he stays in the stage (leading to) final emancipation (Kaivalya).

III-28. A pair of loin cloth, a patched garment (against the cold of winter), and a single emblematic staff constitute the accoutrements of the highest class of ascetics (Paramahansa); no more is allowed by (scriptural) law;

III-29. If he were to possess more accoutrements for comfort he will go to the dreadful hell (Raurava) and be (renunciation-)born in the species of animals.

III-30. He may wear outwardly a patched garment strung out of pieces of discarded but clean cloth after dyeing it with ochre.

III-31. Wearing a single garment or unclad, his vision on one alone (i.e. liberation) and without longing (for pleasures) (the Paramahansa) shall always be on the move alone; in the rainy season (alone) he may stay in one place.

III-32. Giving up his house-hold (kinsmen), children and wife, all branches of the Veda, sacrificial rites and the sacred thread, the ascetic shall journey alone (without attracting attention to him).

III-33. Abandoning faults such as passion; anger, pride, greed and delusion the mendicant monk shall remain free from 'mine-ness' (nirmamah).

III-34. Ridding himself of love and hatred, (viewing) equally on clod, stone and gold and desisting from injuring (all) beings, the ascetic shall remain free from all desires.

III-35. An ascetic will attain liberation when he is freed of pride and egotism, devoid of hurting and wickedness, and possessed of the virtues of self-knowledge.

III-36. By attachment to (the pleasures of) the senses one undoubtedly comes to harm; restraining them alone well one attains final beatitude.

III-37-38. Desires do not subside by giving scope for their enjoyment; like fire fed by oblation, they only increase all the more. That person is to be known as one who has conquered his senses, who neither rejoices in nor dislikes (the objects) having heard, touched, eaten, seen or smelt them.

III-39. He reaps all the fruits promised by the Vedanta (Upanishads) whose speech and mind are ever pure and always well guarded.

III-40. A Brahmana (in quest of liberation) should always recoil from honours as from poison; he should always welcome disregard as (he would) nectar.

III-41. A person illused (forgetting it) sleeps soundly, wakes up in

good humour and goes about (his work) in the world happily; (but) the insulter comes to grief.

III-42. One should bear patiently with abusive language and never insult another; nor should he in this embodied state, create enmity with anyone.

III-43. One shall not return anger for anger; when abused he shall speak gently for the welfare (of all); one should never speak an untrue word which feeds (worldly desires of) the seven gates (of the body).

III-44. Taking delight in the supreme light (manifested in the individual Self), remaining quiescent, free from desires and blessings, seeking (supreme) bliss, he (the ascetic) should move about (as a mendicant monk) with the Self alone as his companion.

III-45-47. He becomes fit for immortality by subduing the senses, enervating (feelings of) love and hatred and by non-injury to living beings. (This body) pillared by bones, bound together by tendons, plastered with flesh and blood, covered by skin, foul smelling, filled with urine and faeces, subject to old age and affliction, an abode of diseases, liable to injury, full of passion, impermanent and the abode of the elements (i.e. the body) one may abandon (without regret).

III-48. If one were to take delight in the body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, that fool will be (delighted) in hell as well.

III-49. The attitude 'I am the body' is (the same as) the path leading to the hell (called) Kalasutra, the trap for Mahavichi hell and a series of forest(-hells) where the trees have leaves as sharp as swords.

III-50. Even if total ruin faces one, this (identifying the body with the Self) should be abandoned by every effort; it should not be touched (accepted) by a nobly-born person just as a (low born) tribal woman carrying dog's meat.

III-51. Abandoning (both) virtuous acts towards one's dear ones and evil deeds towards unfriendly people, (a person) attains the eternal Brahman by the practice of deep meditation (Dhyana-

yoga).

III-52. By this method, abandoning all attachments gradually, and freed from (the influence of) all the pairs (of opposites, such as pleasure and pain) one gets established in Brahman alone.

III-53. (The ascetic) shall journey alone without any helper for attaining final beatitude; for, seeing the perfection of the one (Brahman) he neither abandons it nor is he abandoned (by it).

III-54. A skull (for an alms bowl), (shelter under) the shade of trees, ragged garments, solitude and equanimity in all (things) - such is the characteristic of the liberated.

III-55. Benign to all beings, calm, wearing three-fold (emblematic) staff, (carrying) a water-pot, delighting in the one (Brahman) – having become a mendicant monk (thus) he may enter a village for alms.

III-56. The mendicant monk shall be alone as stated before; two together are declared to be a pair (having attachment to each other); three together are said to constitute a village (with their bickerings); more than these (three) become a city (of bustle and confusion).

III-57. The city (of ascetics) should not be created, nor the village nor the pair; an ascetic doing (forming part of) these three falls off his rightful duty.

III-58. Due to their close association there will doubtless be talks on royal personages, etc., mutual luck in alms, and (also) affection, tale-bearing and rivalry among them.

III-59. He shall remain alone and without desires; he shall not converse with any one. He shall utter 'Narayana' alone as the reply always (to other's statements).

III-60. In solitude he shall contemplate on Brahman (whole heartedly) in thought, word and deed. He shall not by any means either welcome death or (rejoice in) life.

III-61. He shall only mark time (when practising asceticism) till the allotted span of life is completed; he shall neither welcome death nor rejoice in living. He shall await the time (of death) alone as an employee awaits orders.

III-62. A mendicant monk gets liberation when he possesses the

following six characteristics: he is tongueless (in relishing food and speech), a eunuch (in sex), lame (in push), blind (in seeing sense objects), deaf (in hearing praise or curse) and innocent (like a child). There is no doubt about it.

III-63. That ascetic is said to be tongueless who, while eating food is not conscious of its being savoury or otherwise and who speaks words beneficial and truthful in moderation.

III-64. He is a eunuch who is unaffected on seeing a female whether newly born, sixteen year old or one of a hundred years.

III-65. When an ascetic goes about (only) for alms and answering calls of nature and does not exceed (a distance of) thirteen or fourteen kilometres (in a day) he is by all means a lame person.

III-66. That mendicant monk is said to be blind whose eyes, (being modestly lowered) while standing still or walking, do not see far excepting sixteen cubits of ground (before him).

III-67. Hearing words beneficial or otherwise, pleasing to the mind or causing grief, he seems not to hear them (i.e. remains equanimous); such a sage is said to be deaf.

III-68. That mendicant monk is said to be childlike who always remains as if asleep in the presence of objects of sensory pleasures, (though) his senses are efficient and unimpaired.

III-69. Show by dancers, etc., gambling, lady friend (of former days), eatables (heaped temptingly), (other) enjoyable things and a woman in her courses – these an ascetic shall always avoid.

III-70. An ascetic shall never even think of in his mind these six – love, hatred, intoxication, bamboozling, hurting and deluding others.

III-71. A bedstead, white clothes, talk on women, unsteadiness, daytime sleep and a carriage – these six cause the fall of ascetics.

III-72. One who thinks on the Self shall painstakingly avoid long journeys. The ascetic shall always be practising the lore of the Upanishads which is the means for liberation.

III-73. The ascetic shall not always be resorting to a place of pilgrimage nor be undergoing fasts frequently; he shall not be studying the scripture all the time nor be expounding them

exclusively.

III-74. He shall always conduct himself without (committing) sin, deceit and devious acts, restraining his senses in every way as a tortoise does its limbs.

III-75-76. He will be released (from worldly bondage) when the functioning of his senses and the mind has become quiescent; is free of hopes (of gain) and possessions; is indifferent to the pairs (of opposites, pleasure and pain, etc.), reverential salutation and the exercise of his will (nihsvadhakara); is free from 'mine-ness', egotism, expectations and blessings; and sticks to solitude. There is no doubt about it. Thus (are the duties of ascetics).

III-77. A disciplined celibate student, a householder or a forest-dweller (Vanaprastha) may renounce worldly life when he is ever vigilant in leading a righteous life, possesses (proficiency in) action, has devotion and wisdom, and comes to possess dispassion of his own accord. If he is chiefly interested (in the particular stage of his life) he shall complete the stage of studentship and become a householder; from (the stage of a householder) becoming a forest-dweller, he shall (thereafter) renounce the world. Or otherwise he may renounce worldly life from the stage of a student or householder or forest dweller. But then a person may renounce, that very day on which he gets disillusioned with the world, whether he is one who observes not vows (before the stage of renunciation) or observes them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the ritual fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the ritual fire (anagnika). Some (law-givers) prescribe the sacrifice called Prajapatya (of which god Brahma is the presiding deity, to a twice-born before he embraces renunciation). But (though thus said) he may not do so. He shall only perform the Agneyi sacrifice (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he does (strengthen) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this (sacrifice) the three vital

fluids (become strong like fire), namely the Sattva (semen), rajas (blood) and Tamas (the dark one).

III-78. (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra): 'Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)'. Thus reciting the mantra he shall smell the fire. This is the source of fire, this vital air. May you go unto Prana, may you go unto your source. Svaha. Thus alone this (mantra) says.

Having secured the ritual fire from the Ahavaniya (sacred fire) he shall smell it as before. If he is unable to procure the ritual fire he shall offer the oblation in the waters. For water is (presided over by) all the gods. Reciting (the mantra) 'I offer the oblation to all the gods, Svaha, he shall tender the oblation, and picking up (a small portion left over of) the offered oblation which is mixed with ghee, he shall eat it (mixed) with water. The oblation mixed with ghee is beneficial and gives (leads to) liberation. Thus (it has been declared). Only after discarding the tuft of hair, sacred thread, parents, son, wife, (normal) work, study, mantras (other than those prescribed for ascetics), a wise man (knower of spiritual knowledge) renounces worldly life. By the mantras of liberation pertaining to the Traidhataviya sacrifice he shall attain (final beatitude). That is Brahman; that should reverently be resorted to. Thus alone is this (liberation attained). Thus.

III-79. Narada again asked of the grandfather (Brahma): 'How is he, (being now) without the sacred thread, a Brahmana ?' The god Brahma said to him (as follows).

III-80. Taking a shave with the (removal of the) tuft, a wise man shall discard the external (sacred) thread. He shall wear as the thread (i.e. he shall always be conscious of) the transcendent Brahman which is indestructible.

III-81. The sutra is so called as it indicates (Brahman). The sutra is indeed the supreme state. That Brahmana (alone) has completely mastered the Vedas who has realized that sutra.

III-82. The Yogin, the knower of yoga and the perceiver of the truth, shall possess that sutra (Brahman) by which everything is held together (sustained), as a group of gems by a thread.

III-83. Established in the highest yoga a wise man shall abandon the external (Sacred) thread. He is wise who possesses the sutra, the state of Brahman. Possessing that sutra he becomes neither unholy or impure.

III-84. Those who have the sutra inwardly and possess the sacred thread of wisdom, are indeed the knowers of the sutra; they wear the (true) sacred thread.

III-85. Those who wear a tuft of hair in the form of wisdom (Jnana), whose fundamental condition is wisdom, who possess the sacred thread of wisdom, to whom wisdom alone is supreme, have, it is said, pure knowledge.

III-86. That wise man whose tuft consists of wisdom, like the flame in the case of fire, and no other, is said to be the possessor of sikha (tuft; pre-eminence); not others who (merely) bear a lock of hair on the crown of the head.

III-87. The Brahmana and such others who are engaged in Vedic rites are to wear this (sacred) thread; for it is declared to be part of the ceremony.

III-88. He whose tuft consists of wisdom as also his sacred thread (of that wisdom), has all the requisites of a Brahmana; so understand the knowers of the Veda. Thus.

III-89. Knowing thus (the duties of ascetics), a Brahmana, having renounced worldly life, becomes a mendicant monk, wearing a single garment and shaven-headed, he receives no gifts (other than simple food for bare sustenance), if he is unable to bear bodily privation (of an unclad, unsoliciting Avadhuta ascetic). Or, according to prescribed rules, becoming unclad (lit. possessing a form as when newly born), renouncing his children, friends, wife, close kinsmen, etc., his Vedic study and rituals, abandoning the entire world, his loin cloth, emblematic staff and (warm) garment; being capable of putting up with the pairs (of opposites, pleasure and pain, etc.) and unmindful of cold and heat, pleasure and pain, sleep, honour and dishonour, and the six human infirmities

(hunger, etc.); leaving off censuring, egotism, rivalry, pride, false airs, jealousy, envy, desire, hatred, pleasure, pain, love, anger, covetousness, delusion, etc.; remembering his body as a corpse; not conscious of anything other than the Self both inwardly and outwardly; not bowing to anyone, having neither the utterance of Svaha (in worshipping the gods) nor the utterance of Svadha (in honour of the manes); indulging neither in praise nor blame; he thus becomes independent of extraneous influences.

Contented with (food alone) that comes unsolicited, he shall not accept (gifts of) gold, etc. He does neither the invocation of deities nor utter mantras to send them back; he has not mantra or non-mantra, meditation or worship, aim or non-aim, separation or union; and being of firm mind (in regard to residence) has no home (to sleep in at night) other than a deserted house, the shade of a tree, a temple, a clump of (tall) grass, a potter's shed, a hut where ritual fire is kept, the Southeast quarter, the sandy bank of a river, a cellar, cave or grounds near water falls or in a forest. He may have no distinctive emblem of an ascetic (like the great sages of yore) such as Svetaketu, Ribhu, Nidagha, Rishabha, Durvasas, Samvartaka, Dattatreya and Raivataka. His conduct is incomprehensible (to ordinary people) like the conduct of children, mad men and ghosts. Though (perfectly) sane he behaves like an insane person. Muttering Svaha he shall discard all these in the waters – the threefold (emblematic) staff, sling (to carry his effects), (alms) bowl, (water) vessel, waist band and loin-cloth.

III-90. He shall journey (as a mendicant monk) unclad, leaving in the waters all these – the waistband, loin-cloth, the (emblematic) staff, garment and water vessel.

III-91. He shall seek the (realization of the) Self. Remaining unclad, free from (the influence of) the pairs (of opposites), receiving no gifts, well established in the path of the reality of Brahman, with his mind pure, eating food to sustain life at the prescribed hour with his hand or otherwise (placed in the mouth) without begging, equanimous in gain or denial (of food), without 'mine-ness', deeply interested in meditating on the pure

effulgence (i.e. Brahman), devoted to the supreme spirit (manifested as the individual Self), deeply engaged in rooting out the effect of good and bad actions, he shall renounce (all other than the Self); having only one thought, namely of supreme bliss, ever recollecting Brahman in the form of Pranava (Om) and that he is Brahman alone, he shall give up the threefold body according to the maxim of the wasp (to become one with Brahman) and abandon the body by renunciation alone. He becomes one who has fulfilled himself (i.e. he attains liberation in the disembodied state). Thus (ends the third Upadesha of) the Upanishad.

IV-1. He who abandons the (three) worlds, the Vedas, objects of senses, the (influence of the) sense and remains (established) in the Atman alone, attains the highest goal.

IV-2. A good ascetic shall never answer the inquiry on his name, lineage, etc., his native place, duration (of his stay there), study of the scripture, family, age, conduct, and the vows observed by him.

IV-3. He shall neither converse with any woman nor remember one seen before; he shall avoid all talks on them and never look at one even in a picture.

IV-4. The mind of an ascetic will necessarily get disturbed on his doing the four things regarding women (mentioned above); due to this agitation of the mind he is lost.

IV-5-6. An ascetic comes down (from his high position) if he has greed, anger, untruth, bamboozling, covetousness, delusion, likes and dislikes, (love of) fine art, explaining tendency, desire, passion, accepting (gifts), egotism, 'mine-ness', practising medicine, enforcing right conduct (in others), expiatory acts, journeying abroad (into unholy places), and (the practice of) mantras, herbs, poisons and blessing (others) which are prohibited.

IV-7. A sage intent on liberation shall not speak (words such as) 'come, go, stop, welcome, friends and honouring'.

IV-8. A mendicant monk shall neither accept gifts nor induce others to offer donation nor prompt (others to give or take gifts) at any time even in a dream.

IV-9. Hearing or seeing good or bad of his (former) wife, brother, children, etc., and kinsmen, he shall not get agitated; he shall give up sorrow and delusion.

IV-10-12. Abstaining from injury, (having) truthfulness, non-stealing, continence, non-acquiring, humility, absence of depression, serenity, stability, straight-forwardness, freedom from affection, serving respectable elders, faith, forgiveness, calmness, non-alignment, fortitude, amiability, endurance, compassion, modesty, knowledge and wisdom, contemplation of the supreme Spirit (Yoga), very moderate diet and contentment – these are well known as the essential requisites of self-controlled ascetics.

IV-13. Free from (the influence of) the pairs (of opposites), ever established in goodness, equanimous in everything, the sage in the fourth stage (of asceticism), the Paramahansa, is the visible god Narayana.

IV-14. Except in the rainy season, he may stay one night in a village and five nights in a city; during the rains he may stay four months (in a village or town).

IV-15. The mendicant monk shall not stay two nights in a village; if he stays, affection, etc., may find scope (to deflect him); thereby he will go to hell.

IV-16. In the outskirts of a village, in a secluded spot he may pitch his camp and go about (for alms) like a worm (crawling) on the ground; during the rains he shall stay in one place.

IV-17. Clad in a single garment or unclad, with his vision fixed in the one (Brahman), free from desires, undeflected from the path of the good and deeply meditating he shall walk the earth.

IV-18. Practising his essential duties in a pure place always a mendicant monk shall ever be on the move, his eye fixed on the ground.

IV-19. He shall never journey at night, midday or during the two twilights; neither in a deserted place nor an impassable region nor a place causing harm to creatures.

IV-20. A mendicant monk may stay one night in a village, two nights in a small town, three nights in a big town and five nights in

a city. During the rains he may camp in one place which has plenty of pure water.

IV-21. Seeing all beings as like unto himself a mendicant monk shall walk the earth, like a person blind, dull-witted, deaf, mad and dumb.

IV-22. A Bahudaka mendicant monk and a forest-dweller, it is declared, are to have a bath at the three periods (junctures) of the day, the Hamsa ascetic but once a day and a Paramahamsa ascetic has none (prescribed).

IV-23. The ascetic carrying a single emblematic staff shall observe these seven things - silence, Yoga posture, deep meditation, endurance, solitude, desirelessness and equanimity.

IV-24. One at the stage of a Paramahamsa, due to the absence of prescribed rules in regard to bath, etc., shall merely give up all the activities of the mind.

IV-25. What difference is there between worms (revelling in putrid waters) and men who take delight in (the body consisting of) skin, flesh, blood, tendons, marrow, fat, bones, faeces, urine and pus ?

IV-26. Where (on the one hand) is the body, a great conglomerate of all (foul things) such as phlegm and others and where (on the other hand) are merits such as bodily splendour, auspiciousness and personal charm ?

IV-27. If a fool takes delight in his body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, he will be (delighted) in hell as well.

IV-28. Though there is no difference between the unmentionable region of women and a purified ulcer, people are generally deceived by the difference in outlook.

IV-29. A piece of skin split in twain and perfumed by the Apana-wind – a bow to those who take delight in it ! What is greater rashness than this ?

IV-30-31. The wise ascetic has no (worldly) work to do nor has he any emblem. The sage free from 'mine-ness' and fear, calm, uninfluenced by the pairs (of opposites), taking food without caste-distinction, clad in loin cloth or unclad, shall remain deeply

engaged in meditation. Thus the Yogin, solely devoted to wisdom is fit for identity with Brahman.

IV-32. Even though he may carry an emblem (such as the staff), the (real) cause of his liberation is his spiritual knowledge alone. To the people here (in the matter of attaining final beatitude) an assemblage of emblems is meaningless.

IV-33. He is a Brahmana (knower of Brahman) who knows not (the difference between) one who is good or bad, unlearned or highly learned (in scripture), of good or bad character.

IV-34. Therefore a wise (ascetic) shall move about unobtrusively without any emblem, knowing right conduct, devoted to the vow of (realizing) Brahman, and resorting to the secret doctrine (i.e. the Upanishads)).

IV-35. He shall journey over the earth, a mystery to all people, devoid of class or stage of life, as (though he were) blind, dull-witted and dumb.

IV-36. Seeing him calm in mind the gods desire to be like him. As he observes no distinction he attains the (distinctionless) final beatitude. Thus the teaching of the god Brahma. Thus (it ends).

IV-37. Then Narada asked of Brahma (the grandfather): 'Pray expound to us the method of renunciation'. The god Brahma agreeing to it saying 'Be it so' declared: For embracing the fourth stage of life (i.e. renunciation) whether one is in a state of emergency or in the regular sequence, one shall perform the eight commemorative religious ceremonies (astasraddha) after having first undergone the penance to expiate all sins

(kricchraprayaschitta), the eight ceremonies being (the propitiation of) the gods, sages (of yore), (other) divine beings, men, (the five) primary elements, manes, father, mother and (one's) Self. First (he shall propitiate) the group of deities named Satya, Vasu, etc.; in the commemorative ceremony for the gods, Brahma, Vishnu and Maheshvara (Siva); in the Sraddha ceremony for the sages, divine sages (like Narada), royal sages (like Janaka) and men-sages (like Yajnavalkya); in the Sraddha for divine beings, the (eight) Vasus, the (eleven) Rudras and the (twelve) Adityas (suns); in the Sraddha for men, Sanaka,

Sanandana, Sanatkumara and Sanatsujata (son of the god Brahma); in the Sraddha for the Elements, the five primary elements Earth, etc., the sensory organs such as the eye, and the four groups of living beings; in the Sraddha for the manes, father, paternal grandfather and paternal great grandfather; in the Sraddha for the female ancestors, mother, paternal grandmother and paternal great grandmother; in the Sraddha for one's Self, one self, father and paternal grandfather; if his father is alive, leaving off the father, himself, paternal grandfather and paternal great grandfather.

In all cases he shall honour the Brahmanas, arranging that two of them are present each time. Having honoured the Brahmanas in the manner prescribed for the ceremony of the daily offerings to deceased ancestors (pitryajna) during the eight Sraddhas performed in eight days or in a day with the mantras pertaining to his own branch of the Veda, following the option of a single ceremony a day or eight ceremonies on the same day; having completed (the rituals) according to rules till they are fed; having performed the offering of rice-balls to the manes and bidding farewell to the Brahmanas, pleased with the presents and betel rolls; having saved seven hairs for the success of the remaining ritual acts; the twice born, having had seven or eight hairs shaved together along with the (remaining) hairs and beard, and the nails cut for the success of the remaining ritual acts; bathing after the shave in which hairs in the arm pits and the public hairs are exempted and preserving the (above said) seven hairs; completing the evening twilight worship; muttering the Gayatri mantra a thousand times; performing the (daily) teaching and study of the Vedas; getting ready his own ritual fire; completing (the recital of) his branch of the Veda; offering the oblation of ghee in the fire as stated in it (his Vedic branch) till Agni and Soma have been propitiated; completing the act of offering oblations; (ceremoniously) eating the barley meal three times (invoking) himself, etc., keeping alive the fire after having ceremoniously sipped water (achamana); seating himself in a skin of the black antelope at the north of the fire, keeping awake

listening to the recital of Puranas; bathing at the end of the fourth watch (of the night), boiling the oblation in that fire, offering the rice-oblation sixteen times reciting the Purusha-sukta; performing the Viraja ritual (so as to be free from all sins); sipping water ceremoniously and gifting clothes, gold, vessel and cow along with a cash present, completing (the preceding rituals), bidding farewell to the god Brahma who had been invoked, invoking the fire to be (symbolically) present on his person (reciting the mantras) –

‘May the Maruts bring together (the scattered vital energy), may Indra (do so), may Brihaspati (do so), may this fire (do so granting) along with (long) life, wealth and strength; may he make me long lived’. Thus.

‘Oh Agni, come with your body which is fit for sacrifice. (You) being my Self, may you climb into my body, bringing before me great wealth suitable for men. Assuming the form of sacrifice, may you rest in my body, your source. Oh, Fire, being born of the earth, may you come with your abode; meditating on Fire, bidding farewell to him after having circumambulated and prostrated in reverence before him; worshipping the morning twilight; paying obeisance to the Sun reciting the Gayatri mantra a thousand times, seated in the waters which reach up to his navel; bidding farewell to Gayatri having made respectful offerings to the eight guardian-deities of the quarters; mingling the Gayatri with the Vyahritis (bhur, bhuvas, suvas) and reciting in a low, middling or high tone or mentally (the mantras), ‘I am the stimulator of the tree (of the phenomenal world). Fame (of my knowledge) is lofty like the peak of a mountain. High and holy, I am the immortal being as (the immortal Self) in the sun. (I am) the wealth (of the Self) endowed with effulgence. Possessing true knowledge I am immersed in my immortal nature. Thus the words of self-realization (based on the Veda) of Trisanku (a realized soul)’.

‘He (the Om) who is the most exalted of the Vedas and omnipresent and who has sprung from the ambrosial scripture – may that (Om), the (supreme) lord endow me with (true) intelligence. May I, Oh Lord, become the possessor of (wisdom

leading to) immortality; my body very active (in the higher life); my tongue (speech) possessed of sweetness to the highest degree. May I with my ears, listen to the wealth (of Vedantic learning). You are the sheath of Brahman, concealed by worldly intelligence (while please rent asunder). Pray protect my wisdom (born) of the study of the scripture'; 'I am (now) risen above the desire for wife, desire for wealth and desire for worldly glory'. 'Om Bhuh, I have renounced (the world)'. 'Om Bhuvah, I have renounced'. 'Om Suvah, I have renounced'. Sipping water (ceremoniously, reciting the mantra) 'Freedom from fear to all beings; everything emanates from memory, Svaha'; offering (water) to the East with the palms fully folded and uprooting the sikha (of seven hairs) reciting Om Svaha; snapping the sacred thread (reciting the mantras) – 'The sacred thread is highly sanctifying; it has been natural to the god Brahma (Prajapati) in the first place; foremost in promoting long life, put on thus. May the bright (fresh) sacred thread be the strength and effulgence (unto me); 'Let not the sacred thread reside externally; may you, entering inside into the middle (of the heart) ever grant (me) the highly sanctifying fame, strength, wisdom and dispassion, and (true) intelligence'. Offering water with cupped palms, he shall offer (the sacred thread) as oblation to the waters, (reciting the mantra) 'Om Bhuh, (pray) reach the sea, Svaha'. Repeating thrice, 'Om Bhuh, I have renounced, Om Bhuvah, I have renounced, Om Suvah, I have renounced', he shall ceremoniously sip water and discard in the waters his garment and waist band, reciting 'Om Bhuh Svaha'. Reminding himself that he had ceased from all (worldly) activities and becoming unclad he shall start for the north with his hand raised and thinking of his Self.

IV-38. If, as stated before, he is an enlightened recluse, he shall receive instruction from his Guru on the Pranava (Om) and the great scriptural texts (such as 'Thou art That'), journeying (as a mendicant monk) in easy stages, (convinced) that no one exists other than his Self and subsisting on fruits, (edible) leaves and water and thus move about on hills, forests and temples. Then unclad, giving up journeying all (over the earth), his heart solely

filled with the experience of bliss always, profited by the complete severance of (worldly) activities, sustaining life by means of fruits, juicy barks, leaves, bulbous roots and water only for attaining liberation, he shall discard his body in some mountain cave remembering the emancipating mantra (Om).

IV-39. If he is a recluse desiring further study (Vividisha Sannyasin) he shall proceed along with learned Brahmanas like his preceptor, etc., and receiving a staff, waistband, loin cloth, garment and water vessel (offered) by his preceptors reciting, 'Pray wait, wait, blessed one, take the staff, (ochre) garment and water vessel', he shall go to the spiritual guide's presence to receive instruction in the Pranava (Om) and the great scriptural texts (Mahavakyas). He shall then receive the (emblematic) bamboo staff, which is free from cuts from the tip of the top, evenly shaped, smooth, free from black colour and is auspicious looking, having first sipped water ceremoniously and (repeating the mantra), 'You are my friend. Protect my strength. You, my friend, are Indra's (weapon) Vajra, the destroyer of (the demon) Vritra. May you bring protection to me. Prevent that which is a sin'. He shall then receive the water-vessel reciting the Pranava first (and then the mantra) 'You are the life of the world, you are the container of water, you who are always cool'. (Receiving) the waist-band, loin cloth and the (ochre) garment (reciting the mantra in the due order), 'the waist-band, the supporter of the loin cloth, Om; the cover for the privities, the loincloth, Om; the garment, which is the protection against cold, wind, and heat, Om;' and invested with the yoga cloth (cloth used for meditation) preceded by the ceremonial sipping of water, he shall zealously follow the rules of his stage of life (i.e. asceticism) considering that he has fulfilled himself (in the quest for liberation). Thus (ends the fourth Upadesha of the Upanishad).

V-1. Then Narada asked of the god Brahma: 'Lord, you have said that renunciation entails ceasing from all activity. Again you have said that one shall be zealous in the conduct of one's stage of life'.

Then the god Brahma replied: 'To the embodied being there are the four stages of waking, dreaming, sleeping and the fourth stage (Turiya). Under their influence people who engage themselves in action, knowledge and dispassion, conform to them in their conduct'. 'If this is so, Lord, how many kinds of renunciation are there ? What are the differences in their practice ? Pray expound to us completely'. Agreeing to this saying 'Be it so' the god Brahma (said to) him (as follows).

V-2. If the question is raised, 'How does conduct differ in the varieties of renunciation ? (the answer is) that renunciation is really one only, that it becomes threefold due to imperfection of knowledge (vidvat-sannyasa), incapacity (vividisha-sannyasa) and failure in action (atura-sannyasa) and it attains the four stages of renunciation due to dispassion, renunciation due to wisdom, renunciation due to wisdom and dispassion and renunciation of action.

V-3. This is how it is. Due to the absence of wicked passion, by indifference to objects of pleasure and by the influence of good actions done before, one who renounces the world is (called) the renouncer due to dispassion.

V-4. Due to the knowledge of the scripture (shastras), withdrawing from the phenomenal world by listening to sinful and auspicious experiences of the world; desisting from all the world composed of anger, jealousy, intolerance, egotism and pride; discarding bodily inclinations such as desire for wife, desire for wealth and desire for worldly glory, (excessive) regard for the shastras and public esteem; considering all these common things to be eschewed as vomit; endowed with the four disciplines (such as discrimination of permanent and transitory things) – he who renounces thus alone is a renouncer due to wisdom.

V-5. Having studied all (scripture) in due order and experienced all (worldly life) one who, influenced by wisdom cum dispassion and deep meditation on the Self, becomes an unclad (ascetic), is the renouncer due to wisdom cum dispassion.

V-6. Having completed the course of disciplined student-ship in celibacy, becoming a householder, reaching the stage of a forest-

dweller, he who (thereafter) renounces the world in accordance with the order of the stages of life even in the absence of dispassion, is a renouncer of (worldly) activities.

V-7. Renouncing the world in celibacy and becoming unclad in renunciation – such is the renouncer due to dispassion. The renouncer due to (scriptural) learning is the renouncer due to wisdom. The renouncer due to imperfect knowledge is the renouncer of (worldly) activity.

V-8. Renunciation of activity is of two kinds: renunciation due to (some) cause and renunciation without (an adventitious) cause. The one with cause is the afflicted (and is at the point of death); the causeless is renunciation in the regular order.

The afflicted skips over all preliminary ritual acts; it is renunciation at the point of the departure of the vital breath; this is renunciation due to (some) cause. He in body (but convinced) that created things are transient and hence all things such as the body are fit to be abandoned:

V-9. 'The individual soul, non-different from Brahman, pervading pure ether, the sun (Vasu), remaining in the sky, the Fire that rests in the altar (of the universe), the Guest, residing in the house (of the sacrifice), residing in men, dwelling in the superior (gods), resting in truth, residing in the sky (as the sun), born in the waters, born on earth (as grain, etc.,) born as (sacrificial) truth, born in mountains (as rivers), this truth (Brahman) is (truly) great.

V-10. Convinced that everything other than Brahman is transient and as a result he renounces, that renunciation is renunciation without (an adventitious) cause.

V-11. Renunciation is of six kinds – Kutichaka, Bahudaka, Hamsa, Paramahamsa, Turiyatita and Avadhuta.

V-12. The Kutichaka ascetic wears tuft and sacred thread, carries an (emblematic) staff and water vessel, puts on a loin cloth and patched garment, is devoted to the service of father, mother and preceptor, has recourse to the assistance of using mantras for the vessel (pithara), spade (khanitra) and sling (sikya), is addicted to eating food in one place, puts on the forehead a perpendicular sign of white sandal and has a three-fold (emblematic) staff.

V-13. The Bahudaka ascetic wears tuft, etc., and patched garment, puts on the forehead a mark consisting of three horizontal lines of holy ashes, looks on all equally like the Kutichaka and subsists on eight mouthfuls of food gathered from (different) places like a bee.

V-14. The Hamsa ascetic wears matted hair, puts on the forehead a horizontal mark of holy ashes or a perpendicular mark of sandal, subsists on food gathered without pre-determination like a bee and wears loincloth and khandatunda (a piece of cloth covering the mouth).

V-15. The Paramahamsa ascetic wears no tuft or sacred thread, subsists only on food taken at night and gathered from five houses, has his hand serving as (alms-)bowl, wears a single loincloth and a single garment, (carries) one bamboo staff or wears a single garment, smears holy ashes (all over the body) and renounces everything.

V-16. The Turiyatita ascetic is 'cow-faced' (eats food at random without using hands), eats fruits (only) or if he takes cooked food, gets it from three houses (i.e. three mouthfuls), has his body just alive, is unclad and has his body as though it were a corpse (due to insensibility by nirvikalpa-samadhi).

V-17. The Avadhuta ascetic follows no rules, subsists on food that comes to him, as is the practice of a python, from all classes of people excepting those who are accused or fallen, and is solely devoted to the realization of his Self.

V-18. If one lives in (great) affliction (of bodily infirmities), he shall renounce the world in the due order (by getting instruction in Pranava and the Mahavakyas from his Guru).

V-19. To the Kutichaka, Bahudaka and Hamsa ascetics, the method of renunciation of the Kutichakas applies just as (renunciation is embraced after completing) the stages of brahmacharya, etc., (ending with) the fourth stage (namely, renunciation).

V-20. The rule is that the triad of the Paramahamsa, etc., has no waist band, loincloth, garment, water vessel or staff; their soliciting alms shall be from all classes of people and they shall

be unclad. Even in the stage of renunciation they may study (the scripture) till they feel fully satisfied and thereafter discard in the waters the waistband, loincloth, staff, garment and water-vessel. Then if unclad there shall not be any vestige of patched garment. They shall neither study nor expound (the scripture). There is nothing whatsoever for them worth hearing. Other than the Pranava (Om) they shall not cultivate any science of logic, not even the Verbal authority (i.e. the Veda). He shall not speak much in expounding (sacred texts), he shall not stultify by his words the words of the great, (he shall not) communicate by making signs with his hands, etc., nor shall he use other special means of communication. He shall not speak to the low class of people, women, the fallen and (specially to) women in their courses. To the ascetic there is no worship of the gods, nor seeing (the deities) during festivals nor any journey on pilgrimage.

V-21. Again (on) the different kinds of ascetics. (In the rule relating) to the Kutichaka the receiving of alms is from one house; to the Bahudaka it is at random as in the case of a bee gathering honey; to the Hamsa it is eight mouthfuls (collected) from eight houses, to the Paramahamsa (five mouthfuls collected) from five houses, the hand being the (alms-)bowl; to the Turiyatita the food consists of fruits put into his mouth (gomukha); to the Avadhuta (the food comes to him) as in the case of a python, from all classes of people. The ascetic shall not stay many nights (in the same place). He shall not bow to any one. To the Turiyatita and Avadhuta none is superior. He who knows not the Self, though the eldest, is yet the youngest (in wisdom). He shall not swim across a river, nor climb a tree, nor travel in a carriage. He shall not indulge in buying and selling, nor barter even the least. He shall not put on airs nor speak an untruth. There is no duty enjoined on an ascetic. If there is, then he will have to mix with people practising religious observances (which is undesirable). Hence ascetics have the right (only) to meditation, etc.

V-22. The renouncer in an emergency and the Kutichaka ascetic attain the worlds of Bhur and Bhuvar respectively. The Bahudaka ascetic attains heaven (Svarga). The Hamsa sage attains the

(highest heaven of) Tapoloka. The Paramahansa reaches the abode of Brahma and of Truth (Satyaloka). The Turiyatita and the Avadhuta attain final beatitude in the (individual) Self by deeply meditating on the Self according to the maxim of the wasp and the worm.

V-23. 'Whatever the state one remembers
When discarding the body at death,
The same he attains (after death).
The teaching of the scripture is never false'.

V-24. Thus having known (the procedure), barring investigation into the nature of the Self, (the ascetic) shall not devote himself to any other practice. As a result of such practice there is the attainment of the respective worlds (such as heaven, etc.,). By one endowed with wisdom and dispassion liberation is (attained) in himself; hence there is no adherence to any other practice. Adherence to (any other) practice (will be useless for attaining final beatitude). To the embodied (self) (there are the three states of) waking, dreaming and deep sleep; in the waking state (it has) the faculty to perceive individuality (vishva); in the dreaming state, the subtle essence of light (taijasa); in the state of deep sleep, intelligence dependent on individuality (prajna). Due to the difference in the state, there is the difference in the conditioned Lord (Ishvara). For the difference in effect, there is the difference in the cause. In these (three states) the material cause for (such differences) is the external and internal activity of the fourteen sensory organs. The mental states are four, the mind (manas), intelligence (buddhi), ego (ahamkara) and the heart (chitta). There is clear difference in practices due to the difference in the activity of the mental states.

V-25. 'Know (the individual Self) to be awake
When it remains in the eye; when in the throat
It enters the dreaming (state); it is in the heart
In deep sleep; but remaining in the head
It is the fourth state (Turiya)'.

V-26. Knowing the Turiya to be the indestructible (Brahman) he who remains as though unconscious of all (happenings) such as

whatever is heard or seen, remains as one in the state of deep sleep, though he is in the waking state. In him even in the dreaming state such condition (of non-consciousness) prevails. (The Shastras) say that he is one who is 'liberated while living'. The exposition of the meaning of all scriptures is that such a person alone attains liberation. A mendicant monk does not hanker after this world or the next (i.e. Svarga, the heaven of varying enjoyments with a time-limit). If he has (such) expectation he becomes one in accordance with that. By (ritual) practices of the scripture other than investigation into the Self, he does a useless thing, like the burden borne by a camel of a load of saffron flowers. (for him) there is no practice of the science of Yoga, no pursuit of the lore of the Sankhya, nor application of the mantras and rituals. If an ascetic practises lores other than (Self-realization) it is like adorning a corpse. As a cobbler is far away from the performance of Vedic rituals, so is he from the (practice of Brahma-)vidya (by his rituals). He is not to devote himself to repeat the Pranava. Whatever activity he does he has to reap the fruit there of. Hence discarding all (ritual acts) like the foam in castor oil, and seeing the unclad ascetic engaged in it (Self-realization) with complete control over the mind and using the hand as the (alms-)bowl, the mendicant monk shall (truly) renounce (all worldly attachments). Like the child, mad man or a goblin the mendicant monk shall not desire either for death or life, but shall merely mark time according to the maxim of a servant awaiting orders.

V-27. If an ascetic merely lives on the alms devoid of the qualities of forbearance, wisdom, dispassion, tranquillity, etc., he is a bane of the conduct of ascetics.

V-28. Not by bearing an (emblematic) staff, not by a shaven head, not by (special) dress, not by hypocritical airs (of sage-hood) does liberation (come to one).

V-29. He who bears the staff of wisdom is said to be 'single staffed'. The ascetic who carries a wooden stick, eats all sorts of food and is devoid of wisdom goes to terrible hells called Mahaurava.

V-30. A stable position (in a monastery) is said by great sages to be similar to the excreta of a sow; hence, leaving it aside, the ascetic shall move about like an (assiduous) worm.

V-31. The Turiyatita ascetic shall have food and clothing without solicitation and just as they happen to occur, by others will. He shall be unclad and have a bath at others' will.

V-32. The ascetic whose behaviour is well in harmony even with the dreaming state as with the waking state, is considered the best; he is the most excellent among those that follow the Vedanta.

V-33. In non-acquirement (of alms) he shall not grieve; in its acquisition he shall not feel joy. Avoiding attachment to material things he shall simply keep himself alive (for a higher purpose).

V-34. He shall in all cases shrink from being honoured (by admiring disciples); the ascetic who welcomes such honour gets bound (with worldly ties) though liberated.

V-35. For the sake of bare subsistence an ascetic may go about for alms to the houses of approved classes of people (i.e. the 'twice borns') at the proper time when they have dined after the fire-ritual.

V-36. Using his hand as a vessel (for receiving food) the ascetic shall not solicit alms more than once a day; he may eat the food standing, he may eat the food walking. There is no ceremonial sipping of water in between.

V-37. (The ascetics) with pure thoughts keep within the limits (of good behaviour) like the sea; these great men do not abandon the prescribed course (of conduct) like the sun.

V-38. When the ascetic seeks food with his mouth alone like a cow, he shall then be equanimous in all beings; he is (then) fit for immortality.

V-39. Going to a house which is not forbidden (for alms), he shall avoid a house which is prohibited. He shall enter the house when the door is open; he shall never go towards the house when it is closed.

V-40. He shall shelter (for the night) in a deserted house covered with dust, or he may shelter under a tree, giving up all likes and

dislikes.

V-41. The ascetic shall go to sleep where he is when the sun sets and be free of (ritual) fire and (fixed) abode. He shall live on what comes at random, self-possessed and senses subdued.

V-42. Departing (from human habitations) and resorting to a forest, possessing true knowledge and senses subdued, moving about awaiting the time (of death), (the ascetic) becomes fit for absorption into Brahman.

V-43. The sage who moves about, desisting from causing fear to all beings has nowhere fear from any being.

V-44. Free from pride and egotism, unaffected by the pairs (of opposites), with all doubts dispelled, (the ascetic) never gets angry nor hates (any one) and does not utter a false word.

V-45. Moving in holy places, causing no injury to living beings and receiving alms at the proper time, (the sage) is fit for absorption into Brahman.

V-46. He shall at no time associate himself with the forest-dwellers (Vanaprasthas) and the householders. He shall desire to move about unobtrusively. Joy (of any kind) shall not enter him. His path indicated by the sun he shall walk the earth (unhurriedly) like a worm.

V-47. Actions entailing blessing and those connected with injury as well as those intended for the welfare of the world, these (the ascetic) shall neither perform nor cause others to do.

V-48. He shall not be attached to heterodox doctrines nor pursue a means of living. He shall not indulge in assertive arguments nor lean to either side in a debate.

V-49. He shall not have a following of disciples nor study many books. He shall not utilise a commentary nor initiate inaugural functions anywhere.

V-50. Without displaying any distinctive emblem or motive the ascetic shall show himself to the people as a mad man or a child or a dumb person though he is (all) wise.

V-51. He shall neither do nor speak on anything. He shall have no thoughts good or bad. Delighting in the Self, the sage shall move about, leading this way of life.

V-52. He shall move about the country alone, free from attachment, his senses subdued, playing with and rejoicing in the Self, self-possessed, equanimous.

V-53. Wise (but) playful like a child, well versed but appearing dull-witted, (the ascetic) shall journey. Learned, he may speak like a mad man. Seeking food like a cow he shall walk in the path of the Upanishads.

V-54-55. Disregarded, insulted, deceived, envied, beaten, obstructed or made to suffer by denial of food by wicked people or when faeces and urine are thrown at him by the ignorant and shaken in various ways, (the ascetic) desiring welfare but fallen into difficulties shall raise himself by the (power of the) Self.

V-56-57. Honour received by the ascetic brings about great loss to the wealth of his penance (Yoga), but when he is disregarded by ignorant people he attains success in the practice of Yoga (as he becomes free of ego by the ordeal). Without transgressing right conduct of the good the Yogin may so move about, that (ordinary) people may disregard him; but they shall never associate with him.

V-58. They Yogin (absorbed in meditation) shall do no harm by word, thought or physical action to beings such as the womb-born, the egg-born and others. He shall avoid all associations.

V-59. Abandoning all defects, such as passion and anger as well as pride, greed, delusion, etc., the mendicant monk shall remain free from fear.

V-60. Eaten food given as alms, observing silence, penance, meditation specially, (possessing) correct knowledge and dispassion – these are considered to be the duties of a mendicant monk.

V-61. Wearing ochre garment, ever devoted to the Yoga of meditation, he may take shelter (for the night) at the outskirts of a village, the shade of a tree or even in a temple. He shall always live on alms and nowhere eat food obtained from one house alone.

V-62. A wise man (before embracing renunciation) shall always be on the move till he attains purity of mind; there the pure-minded

shall renounce worldly life and move about here and there.

V-63. Visualising God (the Lord Vishnu) everything, both outwardly and inwardly, he shall move about at all times, silent and free from impurity like the breeze.

V-64. Equanimous in joy and sorrow, patient and forgiving, eating what comes to his hand and seeing without enmity equally on the 'twice-born', the cow, the horse and the deer, etc., (he shall journey).

V-65. Meditating on Vishnu (who is) the supreme Self and the Lord (Ishana), contemplating on the Supreme bliss and remembering that he is Brahman alone (he shall spend the time).

V-66. Thus having become wise and possessing complete control over the mind, turning away from desires, unclad (by becoming an Avadhuta), always discarding all worldly affairs by thought, word and deed and turning his face away from the illusory phenomenal world, (the sage) becomes liberated (from worldly bondage) by deep meditation on his Self according to the maxim of the wasp and the worm. Thus (ends the fifth chapter of) the Upanishad.

VI-1. Then Narada asked of the grandfather (Brahma): 'Lord, (the sage attains liberation) by that practice, according to the maxim of the wasp and the worm. How is that practice (accomplished) ?'

The god Brahma said to him: 'True in speech he shall lead the life, with his body remaining distinctive by the (power of) wisdom and dispassion.'

VI-2. Wisdom is the (wise man's) body; know that dispassion is his life; tranquillity and self restraint his eyes; the mind his face; intelligence his digit (kala) (consisting of sixteen parts beginning with Prana and ending with naman); the twenty-five elements his limbs, the (aggregate of the) states (of waking, etc.,) his five primary elements (of earth, water, etc.,); action, devotion, wisdom and dispassion are the branches (i.e. hands in the form of his) waking, dreaming, deep sleep and the fourth state (turiya); the fourteen organs are of the form of (unstable) pillars (fixed) in slime. None the less, as a pilot guides a boat even from a muddy place (to safety), as a mahout an (intractable) elephant, the man of dispassion shall bring them (organs) under his control by his

discernment; and considering everything other than the 'I' (i.e. the Self) to be false and transitory, he shall always speak of himself as Brahman. There is nothing else for him to know other than his Self. Being thus 'liberated while living' (jivanmukta) he lives as one who has fulfilled himself. He shall never say, 'I am not Brahman', but (feel) incessantly 'Brahman I am' in the states of waking, dreaming and deep sleep; (then) reaching the turiya state he shall be merged in the state of turiyatita (of disembodied final beatitude).

VI-3. (In the fourth state of turiya) the day is the waking state, the night is the dreaming state and mid-night is the state of deep sleep. In one state there are the four states. Among the fourteen organs, each of which has a single function under its control, the functions of the eye, etc., (will now be described). By the eye there is the comprehension of form, by the ears that of sound, by the tongue that of taste, by the nose that of smell, by speech that of articulate expression, by the hand that of seizure, by the feet that of movement, by the anus that of evacuation, by the genitals that of (sexual) pleasure and by the skin that of touch. Intelligence which comprehends objects is dependent on these (described above). (It) comprehends by intelligence. It becomes conscious by the mind (chitta). It becomes conceited by the ego. Having specially created these the individual Self (Jiva) becomes as such due to the conscious possession of the body. The Jiva pervades the body as a householder moves in his house conscious of its possession. Having understood (the nature) of the face (of consciousness) (in the lotus of the heart) namely, that it experiences goodness in the eastern petal, sleep and sloth in the south-eastern, cruelty in the southern, sinfulness in the south-western, sportiveness in the western, inclination to move about in the north-western, tranquillity in the northern, wisdom in the north-eastern, dispassion in the pericarp, and thought of the Self in the filaments (the sage is left with the consciousness of the turiyatita Brahman alone simultaneously with the dawn of that wisdom).

VI-4. There is in the state (of the awareness) of life, the first of the waking state, the second of dreaming, the third of deep sleep, the

fourth of the turiya state; and the 'state beyond the fourth' (turiyatita) when the four states are absent. The Self is one only (spoken of as) having the different states of vishva, taijasa, prajna and tatastha (the passive state). There is (only) one luminous Being, the witness, the one free of all attributes; the sage shall speak (i.e. feel) that he is Brahman (alone). Otherwise there are the four states of waking, etc., in the waking state, the four states of dreaming, etc., in the dreaming state, the four states of deep sleep, etc., in the state of deep sleep and the four states of turiya, etc., in the turiya state. Not so in the state of turiyatita which is devoid of attributes. As vishva, taijasa, prajna and Ishvara in the states of the gross, subtle and causal bodies, the witness remains as one alone in all the states. Is the passive one (tatastha) the witness ? The tatastha is not the witness. Due to being a witness, he is not the witness alone. The Jiva is affected by his states of doing, enjoying and egotism, etc. The one other than the Jiva is unaffected (by the various states). If argued that the Jiva too is unaffected, it is not so. There is the conscious feeling of the body due to the consciousness of being the Jiva and of being a Jiva due to the possession of the body. There is an intervention in the state of the Jiva as between the ether in the pot and the all pervading ether. It is due to this intervention alone that the Jiva, pretending inhalation and exhalation investigates (into the supreme witness) by the mantra, 'The Hamsa (Brahman), that I am". Thus realizing (that there is really no difference between the Jiva and the supreme witness) one shall abandon conscious feeling of the body; thus one becomes free of the consciousness of the body. Such a one alone is said to be Brahman.

VI-5. Giving up attachment, conquering anger, taking a very moderate diet, subduing the senses and blocking the gates (of the body) by his intelligence, (the ascetic) shall direct his mind towards deep meditation.

VI-6. In solitary places alone, in caves and forests, the Yogin, ever in harmony, shall always begin well his meditation (on the Self).

VI-7. In receptions, ceremonies performed in honour of the manes

(Sraddhas) and sacrifices, in religious processions and festivities and in the assemblies of people the knower of Yoga desiring final emancipation shall never be present.

VI-8. The Yogin absorbed in meditation shall so move about that the people disregard and insult him; but he shall never swerve from the path of the good.

VI-9. The three disciplines are restraint in speech, restraint in action and perfect control of the mind; he who practises these three restraints is 'the observer of the three disciplines' (tridandin) and is a great sage.

VI-10. That ascetic is considered as the foremost of all, who goes to receive alms from different houses of very learned Brahmanas, as a bee does for honey, when the ritual fire emits no smoke and has burnt itself out.

VI-11. He is a despicable ascetic who goes for alms continuously (without any restraint), remains in that order (of ascetics) without an inward urge and has no dispassion.

VI-12. He is considered an ascetic and no other, who, knowing that alms are specially attainable in a particular house, does not go there again.

VI-13-14. That ascetic is considered as one beyond the castes and orders (ativarnashramin) who realizes the supreme truth which is free of the body, senses, etc., which is the all-witness, the spiritual wisdom, the self of bliss and the self-radiant. Castes and orders, etc., pertaining to the body are invented by the bamboozling illusion.

VI-15. They (the castes and orders) are never part of my Self which is of the form of pure consciousness. He who realizes thus by the (teachings of the) Upanishads shall be deemed as one beyond the castes and orders.

VI-16. He whose conduct conforming to castes and orders has dropped out on visualising his Self, goes beyond all (restrictions of) castes and orders and remains in the (bliss of his) Self.

VI-17. The knowers of the truth of all the Vedas declare that man to be beyond the castes and orders who is established in his Self, having reached the stage beyond his order (ashrama) and his

caste (varna).

VI-18. Therefore, Oh Narada, even the castes and the orders of other people have all been superimposed on the Self by delusion (of the ordinary people); this is not done by the knower of the Self.

VI-19. There is no (Vedic) injunction, no prohibition, no rule of exclusion or inclusion to those who have realized Brahman; nor is there anything else (restricting their conduct), Oh Narada.

VI-20-21. Unattached to all beings and even to the (attainment of the) position of the god Brahma and uprooting tenderness towards everything, even to his children, wealth, etc., (the novice), full of faith in the path leading to liberation and desiring to acquire the wisdom of the Upanishads, should approach a Guru who has realized Brahman, with a present in his hand.

VI-22. Pleasing him by rendering personal service attentively for a long time, he shall always listen with great attention to (his exposition of) the truths of the Upanishads.

VI-23. Free from 'mine-ness' and egotism, bereft of all attachment and always possessing tranquillity, etc., he visualises the Atman in his Self.

VI-24. Dispassion always dawns (on one) only when one sees the defects of worldly life. To one discontented with the life in the world renunciation will come. There is no doubt about it.

VI-25. One (truly) desiring liberation is called a Paramahansa. (Before reaching this state) the ascetic shall practise (in his life) the wisdom of the scripture which is evidently the one means of liberation, by listening to the exposition of the Upanishads, etc.

VI-26. In order to attain the wisdom of the scripture (that results in self-realization) the sage called the Paramahansa should be equipped with all the means such as tranquillity, self-restraint, etc.

VI-27-29. Deeply intent on the practice of the (wisdom of the) Upanishads, tranquil, self restrained, conquering the senses, fearless, free always from 'mine-ness', unaffected by the pairs (of opposites), without dependants or other belongings (the ascetic) shall be clad in a tattered loincloth and be with shaven head; or he may be unclad. Wise, proficient in the Vedanta, practising yoga, free from 'mine-ness' and egotism, equanimous towards

friends, etc., friendly to all beings, alone, the man of wisdom and the self-controlled – (such an ascetic) crosses (the ocean of worldly misery) and not any other.

VI-30. (As novice) he shall be devoted to the welfare of his elders and reside a year there (in the abode of the Guru). He shall always be vigilant in the observance of the lesser vows (niyamas) as well as the great moral duties (yamas).

VI-31. Then at the end (of the year) having attained the excellent Yoga of wisdom he shall move about the country in conformity with (lit. without antagonizing) right conduct.

VI-32. Thereafter at the end of another year he shall give up (even) the excellent wisdom of the Yajnavalkya and the triad of orders (of Kutichaka, etc.,) and reach the state of the Paramahansa.

VI-33. And bidding farewell to the Gurus (elders and preceptors) he shall indeed move about the country, giving up all attachment, subduing anger, being very moderate in diet, and conquering the senses.

VI-34. These two (people) do not fare well due to incompatibility in their action; the householder not engaging himself in productive work and the mendicant monk busying himself with work.

VI-35. On seeing a young handsome woman (he) becomes inflamed with passion, and drinking liquor he becomes intoxicated. Therefore he shall avoid from afar a woman who is poison to the eye.

VI-36. Conversing with women, as well as chatting with and sending them on errands, their dance, music and laughter and scandals about them – these (the ascetic) shall avoid.

VI-37. Neither (ceremonial) ablution nor muttering prayers, nor worship (of the gods), nor offering oblation to gods, nor means of accomplishing anything, nor fire-ritual, etc., is to be practised by him here, Oh Narada.

VI-38. He has not (to do) the worshipping (of gods), offering oblation to the manes, going on pilgrimage and the observing of vows; he has neither righteous conduct (dharma) nor unrighteous conduct (adharma); nor has he any rule (of conduct) nor worldly

action.

VI-39-41. The Yogin shall give up all (worldly) duties and those conforming to popular practices in every way. The wise ascetic, the Yogin, his mind dwelling on the highest truth, shall not destroy insects, worms, moths, as well as trees. With your attention always turned inward, pure, composed in mind, your mind filled with the Self, discarding inward contact (with outward objects), may you, Oh Narada, move freely in the world. Journeying alone the ascetic shall not move about in an anarchical country.

VI-42. Praising none, bowing to no one, not uttering Svadha (as he worships no manes), residing in unstable (deserted houses) and hills the ascetic shall move about without any restraint. Thus (ends the sixth chapter of) the Upanishad.

VII-1. Then asked about the restrictions to (the conduct of) the ascetic, the god Brahma said to them in front of Narada. (The ascetic) being dispassionate shall reside in a fixed abode during the rains and move about for eight months alone; he shall not (then) reside in one place (continuously). The mendicant monk shall not stay in one place like a deer out of fright. He shall not accept (any proposal to prolong his stay) which militates against his departure. He shall not cross a river (swimming) with his hands. Neither shall he climb a tree (for fruits). He shall not witness the festival in honour of any god. He shall not subsist on food from one place (alone). He shall not perform external worship of gods. Discarding everything other than the Self and subsisting on food secured as alms from a number of houses as a bee (gathers honey), becoming lean, not increasing fat (in the body), he shall discard (the fattening) ghee like blood. (He shall consider) getting food in one house alone as (taking) meat, anointing himself with fragrant unguent as smearing with an impure thing, treacle as an outcaste, garment as a plate with leavings of another, oil-bath as attachment to women, delighting with friends as urine, desire as beef, the place previously known to him as the hut of an outcaste, women as snakes, gold as deadly poison, an assembly hall as a cemetery, the capital city as

dreadful hell (Kumbhipaka), and food in one house as lumps of flesh of a corpse.

Discarding the sight of others as different from himself and also the ways of the world, leaving his native place, avoiding the places previously known to him, recollecting the bliss of the Self like the joy of regaining a forgotten object and forgetting the pride in his body and native place, admitting that his body is fit to be discarded like a corpse, he shall remain far away leaving the place of his children and close relatives as a thief does when released from prison. Subsisting on food secured without effort, devoting himself to meditation on Brahman and the Pranava and freed of all (worldly) activities, having burnt passion, anger, greed, delusion, pride, envy, etc., and unaffected by the three gunas (Sattva etc.), free of the six human infirmities (hunger, thirst, etc.), devoid of change due to the six states (of beings namely origin, existence, etc.), true in speech, pure, not hating any one, (residing) one night in a village, five nights in a city, five nights in sacred spots, five nights in holy places on the banks of sacred rivers, without a fixed abode, with a steady mind, never uttering a falsehood, he may reside in mountain-caves; he shall journey alone, (but intent on the four months of rest during the rains, chaturmashya) he may journey in the company of another towards a village, and as three or four towards a city.

(The rule is) that a mendicant monk shall journey alone. He shall not allow free play to the fourteen organs there. Enjoying the wealth of dispassion brought on by the full knowledge (of the transient nature of worldly life), (firmly) resolved in himself that there is no one other than his Self and there is no other different from him, seeing everywhere his own form and (thus) attaining liberation while living (jivanmukti), and conscious of his fourfold Self (as Otir, etc.) till the end of the sway of prarabdha-karman, (the ascetic) shall live meditating on his Self till his body falls.

VII-2. (These are) bathing at the three periods (sandhyas) of the day by the Kutichaka ascetic, twice by the Bahudaka, once by the Hamsa, mental bath by the Paramahamsa, bath (i.e. smearing) of holy ashes by the Turiyatita, and air-bath by the Avadhuta.

VII-3. The Kutichaka should put on the perpendicular mark of sandal on the forehead (urdhvapundra), the Bahudaka the three horizontal lines of holy ashes (tripundra), the Hamsa (either) the urdhvapundra or the tripundra, the Paramahamsa the smearing of holy ashes, the Turiyatita the mark of sandal (tilakapundra), the Avadhuta none at all (or) the Turiyatita and the Avadhuta (have none at all).

VII-4. The Kutichaka shall have a shave (in each of the six) seasons, the Bahudaka a shave (at the end of) two seasons, the Paramahamsa no shave or if there is, a shave in six months (at the time of the solstice, ayana), and no shave to the Turiyatita and the Avadhuta.

VII-5. The Kutichaka takes food in one house, the Bahudaka collects alms from door to door as a bee does honey, the Hamsa and the Paramahamsa use the hand as the vessel (i.e. begging bowl), the Turiyatita is cow-mouthed (i.e. food is placed in his mouth) and the Avadhuta takes food at random (as does a python).

VII-6. The Kutichaka (wears) two garments, the Bahudaka one garment, the Hamsa a piece (of cloth), the Paramahamsa is either unclad or wears a single loin-cloth, the Turiyatita and the Avadhuta are unclad (lit. they remain as at the time of birth). The Hamsa and the Paramahamsa wear a (deer-)skin, not the others.

VII-7. The Kutichaka and the Bahudaka (practise) worship of gods, the Hamsa and the Paramahamsa worship mentally, the Turiyatita and the Avadhuta feel, 'That I am' (i.e. they identify the individual soul with the supreme spirit)

VII-8. The Kutichaka and the Bahudaka have the right to recite mantras, the Hamsa and the Paramahamsa to meditate (on them), the Turiyatita and the Avadhuta have no right for either of the two (practices), (but) the Turiyatita and the Avadhuta have the right to give instruction on the great Vedantic texts; so also the Paramahamsa. The Kutichaka, the Bahudaka and the Hamsa have no right to give instruction to others.

VII-9. The Kutichaka and the Bahudaka (are to meditate on) the Pranava of men (the external Pranava consisting of four mantras),

the Hamsa and the Paramahamsa on the antarapranava (consisting of eight mantras), the Turiyatita and the Avadhuta on brahmapranava (consisting of sixteen matras).

VII-10. The Kutichaka and the Bahudaka shall listen (to the exposition of the Vedanta), the Hamsa and the Paramahamsa reflect on them, the Turiyatita and the Avadhuta have profound and repeated meditation on them. The rule is that all these (ascetics) shall meditate on the Self.

VII-11. Thus the aspirant after liberation always remembering the liberating mantra (Om) which enables him to cross (the ocean of) worldly life, shall live 'liberated while living'; the ascetic shall seek the means to attain final beatitude (Kaivalya) according to the rules of the special order (of the ascetic in which he finds himself). Thus (ends the seventh chapter of) the Upanishad.

VIII-1. Then Narada asked the god Brahma: 'Be pleased to expound the saviour mantra for ending the course of worldly life'. Agreeing to it the god Brahma commenced to expound it. The Om (is) Brahman in the mode of viewing it as made up of many separate bodies (vyashti) and as made up of parts each of which is cosubstantially the same with the whole (samashti). Which is the vyashti ? Which is the samashti ? The samhara Pranava and srishti Pranava are of three kinds: the inner Pranava (Antah-Pranava), the outer Pranava (Bahya-Pranava) and the combined inner and outer Pranava (Ubhayatmaka-Pranava). The (one) Brahma-Pranava is (sometimes) the inner Pranava (consisting of eight matras) and the practical Pranava (Vyaharika-Pranava). The outer Pranava and the Pranava of the sages (Arsha-Pranava). The combined inner and outer Pranava is the Virat-Pranava. The Samhara-Pranava, the Brahma-Pranava and the Ardhamatra-Pranava. (Thus the Brahma-Pranava is of eight kinds: Samhara-Pranava, Srishti-Pranava, Antah-Pranava, Bahya-Pranava, Vyavaharika-Pranava, Arsa-Pranava, Virat-Pranava and Ardhamatra-Pranava).

VIII-2. The Om is Brahman. Know that the Om consisting of one syllable is the Antah-Pranava. It is divided into eight (matras) –

the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra) the nada, the bindu, the kala and the shakti. Hence it is not four (as its chief matras have been said to be). The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts. The Virat-Pranava is possessed of attributes (Saguna) and the Samhara-Pranava is free of attributes (Nirguna), the Utpatti-Pranava consists of both (Saguna and Nirguna). The Virat-Pranava is prolated (pluta). The Samhara-Pranava is pluta-pluta.

VIII-3. The Virat-Pranava consists of sixteen matras and is beyond the thirty-six primary substances. How has it sixteen matras. They are enumerated: the vowel 'a' is the first, the vowel 'u' is the second, the letter 'm' is the third, the ardhamatra is the fourth, the bindu is the fifth, the nada the sixth, the kala the seventh, the kalatita the eighth, shanti the ninth, the santyatita the tenth, the unmani the eleventh, the manonmani the twelfth, the puri the thirteenth, the madhyama the fourteenth, the pashyanti the fifteenth, and the para the sixteenth. Again the Brahma-Pranava though only one attains the state of possessing or not possessing attributes (Saguna and Nirguna), having attained the state of possessing 128 matras, due to the twofold character of Prakriti and Purusha, when it has sixty-four matras each.

VIII-4. This (Brahma-Pranava) is the prop of all, the supreme effulgence and the lord of all –thus (the sages with true vision) look upon it. It consists of all gods and the prop of all universe (the Lord) is in it.

VIII-5. It consists of all the syllables; it is the Time; it is composed of all the scripture and is the auspicious one (Shiva). It is the most excellent of all the Vedas and consists of (the essence) of all the Upanishads; this (Om, the Atman) should be sought.

VIII-6. Past, present and future constitute the three periods – the indestructible syllable Om (pervades and transcends) these; know that it is the beginning (of everything) and the bestower of final beatitude.

VIII-7. The same (Om) which is the Atman has been described by

the word Brahman. Similarly experiencing it as the one (without a second), the ageless, the immortal, the Om and super-imposing the Om along with the body (on Brahman) it becomes one with it. Know it for certain then that the triple-bodied Atman is the supreme Brahman.

VIII-8. One should deeply meditate on the supreme Brahman in the due order of Vishva, etc., (the Vishva, the Viraj, the Otir and the Turya).

VIII-9-11. This Atman is fourfold – as experiencing the gross aspect (as the Vishva) when it is an individual in the gross aspect, as enjoying (the world) in the dreaming state in a subtle form when it has assumed the subtle form (of the Taijasa), as (enjoying bliss) in the state of identity (of the Prajna and the Ishvara), and as enjoying bliss (in the Turya state). The Atman is of four padas (quarters). The Vishva consisting of four stages (Vishva-Vishva, Vishva-Taijasa, Vishva-Prajna and Vishva-Turya) is the Purusha Vaishvanara. It functions in the waking state. It perceives gross forms (of the phenomenal world) and experiences them. It possesses nineteen faces (the five organs of perception, the five organs of action, the five vital airs and the four inner senses of manas, buddhi, ahamkara and chitta), has eight limbs (the sky as the head, the sun and the moon the two eyes, the directions the ears, the sea the lower part of the abdomen, the earth the feet), moves everywhere and is the master (Prabhu).

VIII-12-13. This Vishva (jit) is the first pada (of the Atman).

[The Vishva (the Vishvapada of the Atman) has four aspects in the four states of waking, dreaming, deep sleep and the Turya. In the waking state it functions through the senses and experiences the sight, etc., of objects. This is the waking within the waking state (jagrat-jagrana). Its experiencer in the individual aspect is the Vishva-Vishva (the Vishva subdivision of the Vishvapada of the Atman); it is Virat-Viraj in the collective aspect. It is Otir-Otir in the individual and collective aspects. When the mind grasps objects without the functioning of the senses it is dreaming within the waking state (jagrat-svapna); its experiencer is Vishva-Taijasa (the Taijasa subdivision of the Vishva). When one is not conscious

of anything but remains as if unconscious then it is sleep within the waking state (jagrat-susupti); its experiencer is the Vishva-Prajna (the Prajna subdivision of the Vishva). When one is in equanimity due to the grace of the Guru or the fruition of one's good deeds (punya), as if one were in Samadhi, and behaves like an onlooker (sakshin) it is the Turya in the waking state (jagrat-turya). Its experiencer is the Vishva-Turya (the Turya subdivision of the Vishva)].

The second pada (of the Atman the Taijasa, too, has four aspects (the Taijasa-Vishva, the Taijasa-Taijasa, the Taijasa-Prajna and the Taijasa-Turya) and is the lord of beings, the Hiranyagarbha. It functions as the master in the dreaming state. It perceives subtle forms (of the phenomenal world) and experiences them. Though possessing eight limbs it is one and not different, Oh Narada (lit. the tormentor of foes).

VIII-14-16. [When in the dreaming state the Atman experiences the sight, etc., of objects with dream-eyes, etc., without the active functioning of the mind then there is the waking within the dreaming state (svapna-jagarana) and its experiencer is the Taijasa-Vishva (the Vishva subdivision of the Taijasa). Its experiencer is the Sutra-Viraj in the collective aspect of the experiences of the svapna-jagarana state; it is the Otir subdivision of the Anujnatir in the individual and collective aspects. When in the dreaming state the Atman enjoys the objects by the mind alone without the functioning of the dream-eyes, etc., and the svapna-jagarana state, it is the state of svapna-svapna (dreaming within the dreaming state). Its experiencer is the Taijasa-taijasa (the Taijasa subdivision of the Taijasa pada of the Atman). When there is no experience of the svapna-jagarana and the svapna-svapna states and there is no perception either by the dream-eyes, etc., or by the mind and there is a total forgetfulness of external objects and of oneself, that state of insensibility is the svapna-susupti (the state of deep sleep within the dreaming state). The Atman who experiences this state is the Taijasa-Prajna (the Prajna subdivision of the Taijasa pada of the Atman). When due to the fruition of one's good deeds there are no perceptions of

the three previous states of the dreaming state and the Atman remains in the Turya state of the dreaming state, when there shines a neutral state (the state of a witness) of generic and particular experiences of the external world and of the inner senses, that state is svapna-turya (the Turya subdivision of dreaming state) and the Atman who experiences this is the Taijasa-Turya (the Turya subdivision of the Taijasa pada of the fourfold Atman].

When one is asleep and neither hankers after desire nor sees any dream, that is clearly deep sleep. In this state functions the four-fold Prajna (as Prajna-Vishva, Prajna-Taijasa, Prajna-Prajna and Prajna-Turya), which is termed the third pada of the Atman. This Atman is one, remains in the state of deep sleep, possesses the fullness of wisdom, enjoys happiness, consists of everlasting bliss and remains in the heart of all beings; yet he enjoys bliss, has the mind for his face, is omnipresent and indestructible and is the Ishvara.

VIII-17. He is the lord of all, omniscient and subtle in conception. He permeates all beings; he is the prime source, the origin and the destruction of all.

VIII-18. All these three stages (of waking, dreaming and deep sleep) are a hindrance to the annihilation of all activities to beings (i.e. for self-realization); hence they are akin to the state of deep sleep; it is really dream-stuff and has been said to be an illusion alone. [In the state of deep sleep when the person remaining in either of the two states of waking or dreaming desires to move to the state of deep sleep and experiences the false notion of form, etc., of objects with the eyes, etc., then it is the state of waking within deep sleep (susupti-jagrat); its experiencer in the individual aspect is the Vishva subdivision of the Prajna; in its collective aspect it is the Viraj subdivision of the Bijatman; in the combined individual and collective aspect it is the Anujnaikarasotir. In the state of deep sleep when the Atman is free of the false notion of form, etc., of external objects and occupying a position in either of the waking or dreaming states experiences the false notions of form, etc., of objects, it is the state of dreaming with in deep sleep

(svapna-svapna). The experiencing Atman then is the Prajna-Taijasa (the Taijasa subdivision of the Prajna). Again in deep sleep when the Atman, though experiencing the false notion of form, etc., of objects with the false activities (of seeing, etc.), which pervade one's consciousness (Chaitanya), is yet not experiencing them as if stagnant, then it is the state of deep sleep within deep sleep. The experiencing Atman then is the Prajna-Prajna (the Prajna subdivision immanent in the Prajna). Again in the state of deep sleep when the Atman enjoys bliss, remaining as the witness of the experiences of the three previous stages in deep sleep, then it is the Turya state of deep sleep and the experiencing Atman is the Prajna-Turya (the Turya subdivision of the Prajna)].

VIII-19-20. The fourth (pada, the Turya) though fourfold (as Turya-Vishva, Turya-Taijasa, Turya-Prajna and Turya-Turya) is indeed the one essence of pure consciousness, for the reason that each one of these (Vishva, etc.,) culminates in the Turya state. (The Turya state) forms the basis for the differentiation (of the Atman) as Otir, Anujnatir and Anujnana (i.e. Anujnanaikarasa). These three different states are (really) susupta (as they merely constitute a veil of the Turya-Turya which is supreme bliss) and consists of an inward dream-stuff. Knowing that (anything other than the Turya-Turya) is mere illusion, there remains the next moment the one essence of pure consciousness.

VIII-21. [As the Turya-Turya, being the one state of bliss, is incapable of subdivisions in the individual, collective, and partly individual and partly collective aspects, the Turya by itself is not of a fourfold nature, but only three (excluding the Turya-Turya). This threefold nature of the Turya may be explained thus: As there are distinctions in external objects, the knower of Brahman perceives them with his senses, but without distinction; this state is the turya-jagarana; the Atman who experiences this state individually is the Turya-Vishva, collectively it is the Turya-Viraj, partly individual partly collective it is the Avikalpa-Otir. When the knower of Brahman, with all sense-activities abated, perceives the oneness of the Self with Brahman by his mind alone it is the state

of turya-svapna; the Atman who experiences this is the Turya-Taijasa. When the person is in distinctionless deep meditation (Nirvikalpa-samadhi) and remains as if in a state of suspended animation, it is the state of turya-susupti and the experiencing Atman is the Turya-Prajna.]

Here is the distinct precept that the Turya-Turya is not at any time gross wisdom, (as it is not the Otir which is the same as Vishva-Vishva and the Viraj-Viraj, experiencing the jagrat-jagarana state), nor indeed the subtle sentience (as it is different from the Taijasa, Sutra and Anujnatir of the Svapna-jagarana state), nor pure consciousness (Prajna), (as it is different from the Otir-Avikalpa, the same as the Vishva, the Viraj and the Turya of the form of consciousness disclosing the presence or absence of the jagrat-jagarana and other states), nor anywhere else, Oh sage.

VIII-22. It is not non-consciousness (Aprajna) (as it is far away from the Anujnatir-Otir, identical with the Taijasa-Vishva and the Sutra-Viraj that are without outward perception in the svapna-jagarana state), nor of both gross and subtle consciousness (as it is outside the scope of Otir-Anujnaikarasa, identified with the Vishva-Prajna and the Viraj-Bija of the jagrat-svapna state which is outside the province of true knowledge), nor exclusive intelligence (as it is not within the scope of Anujnatir-Anujnaikarasa, identified with the Taijasa-Prajna and the Sutra-Bija of the form of exclusive intelligence functioning in the svapna-svapna state) and is never perceptible (as it is beyond the range of the Anujnatir-Anujnatir, identified with the taijasa-Taijasa and the Sutra-Sutra deluded by the vision created by the mind in the svapna-svapna state).

VIII-23. It cannot be defined (as it is different from the Anujnaikarasa-Anujnatir, identified with the Prajna-Taijasa and the Bija-Sutra which can be known only through the ignorance of the Atman in the svapna-svapna state), cannot be grasped (as it is different from the Anujnaikarasa-Otir, identified with the Prajna-Vishva and the Bija-Viraj, which can be grasped through the ignorance of the Atman in the svapna-jagarana state), is

incapable of being expressed (as it is different from the Anujnatir-Avikalpa, identified with the Taijasa-Sutra-Turiya, which manifests the presence or absence of the svapna-jagarana and other states in the svapna-turya state), is beyond thought (as it is outside the Anujnaikarasa-Anujnaikarasa, identified with the Prajna-Prajna and the Bija-Bija in the svapa-svapa state, having only the recollection, 'I know not anything of that state'), is incapable of being given a name (as it is untouched by the perception of the Anujnaikarasa-Avikalpa, identified with the Prajna-Bija-Turya, that could be named as the witness of the presence or absence of the svapna-jagarana and similar states in the svapna-turya state), is also the essence of the conviction in the one Atman (as it is different from the perceptions of the Avikalpa-Otir, identified with the Turya-Vishva-Viraj, experiencing the turya-jagarana state), is the annihilation of worldly life (as it cannot bear even the smell of the Avikalpa-Anujnatir, identified with the Turya-Taijasa-Sutra which in some cases does not put an end to worldly life and which experiences the turya-svapna state), is quiescent (as it differs from the experience of the Avikalpa-Anujnaikarasa, identified with the Turya-Prajna-Bija experiencing the turya-svapna state), is the auspicious one (as it is the same as final beatitude – Kaivalya – in the disembodied state) and is the non-dual one (as it is of the form of the supreme non-dual state without a counter-part) – this (the knowers of Brahman) consider as the fourth (the turya-turya); it is the (same as the) Brahma-Pranava. This should be realized and not any other (called) turya. This (turya-turya) is the prop to the seekers after liberation as the sun (to the phenomenal world); it is self-effulgent (as it is the source of lustre to the sun, etc.); it is the ether of Brahman (as it is without a counter-part); it always shines as it is the transcendent Brahman. Thus (ends the eighth chapter of) the Upanishad.

IX-1. Then Narada inquired: 'How is the real form of Brahman ?' The god Brahma answered (expounding) the real form of Brahman. Those who consider that He (the transcendent Brahman) is one and himself (the individual self) as another are beasts, though not beasts in their (true) nature. The wise (sage)

having realized thus (that the individual Self and Brahman are identical) is released from the jaws of death (i.e. belief in duality results in death and renunciation-birth; that in non-duality, in immortality). There is no other path known to reach the goal (of final beatitude).

IX-2. Time (is the root-cause of worldly life, say some philosophers), Nature (say the Mimamsakas), chance (say the atheists), the (five) elements (say the Jainas who believe in the eternality of the world), Matter (Prakriti) (say the Saktas), the Purusha (Hiranyagarbha) (say the Yogins) – thus the speculation (on the cause of worldly life). The combination of these is not (the cause) on account of the existence of the Self. The Self too is incapable (of being the cause) on account of its being subject to happiness and misery.

IX-3. They (the knowers of Brahman) resorting to the Yoga of deep meditation perceived the power (Maya) of the self-luminous Atman, well hidden by its own attributes (of Sattva, etc.), who, alone, governs all these causes including Time and the individual Self.

IX-4. (Maya, under the guidance of the Saguna-Brahman – Ishvara – created the universe. Brahman itself does not perform any action as it is nishkriya). (They perceived) that (world resembling the wheel of a chariot) in one felly (Maya), covered with three (the gods Brahma, Vishnu and Shiva, possessing the power of creation, sustenance and withdrawal of the world, due to the association with the three gunas), possessing sixteen powers (kalas), having fifty spokes with twenty nails (in the form of the senses and their objects), having six groups of eight (astakas) with one fetter (desire) of many forms, with three kinds of paths, and having delusion which is the cause of the two (goodness and sin, based on love and hatred).

IX-5. We think of that (river) the water of which flows in five ways (currents), which has five fierce mouths due to five causes, the waves of which are the five vital airs, whose source is (the ego) which controls the five senses of perception, which has five whirlpools, whose speed of flow consists of the five miseries,

which has fifty divisions and which has five junctures.

IX-6. In this wheel of Brahman which is (the cause of) the life of all, (the substratum of) the dissolution of all and extensive (far vaster than the sky), the Hamsa (the Paramatman in the form of the individual Self) is revolved. Having considered himself as separate (as the individual Self, as the ether in the pot with reference to the all-pervading ether), and Brahman as the controlling Self (he is revolved in the wheel of worldly life); and then becoming beloved by Him (on realizing the truth in 'Thou art That', and 'I am Brahman') (the individual soul) attains immortality.

IX-7. This (described before as different from the Saguna Brahman, or Ishvara) has indeed been sung (in the Upanishads) as the supreme Brahman; on Him (the essence of the Pranava) the triad (is super-imposed) and it is the support (of the phenomenal world) which is in itself; it is imperishable. Knowers of the Veda realizing the difference (between the Self and Brahman to be false) and being completely devoted to Him are absorbed in the transcendent Brahman.

IX-8. The Lord sustains the universe unified (by cause and effect), the perishable (phenomenal world) and the imperishable (Maya), the manifested (Nature) and the unmanifested (cause, Maya). The individual Atman is considered to be powerless due to its nature of being an experiencer (of pleasure and pain); having realized the self-effulgent Being, he becomes free of all bonds.

IX-9. The omniscient and the ignorant are the two uncreated beings; the (former) is the Lord and (the other) the powerless (anisha); there is indeed the one uncreated (Prakriti) which is intended for the things of experience and the experiencer The (transcendent) Atman is unlimited and omnipresent and is not an agent (of actions). When (one) realizes these three (Ishvara, the individual Self and Prakriti) to be Brahman (one becomes Brahman).

IX-10. Prakriti (Pradhana) is perishable; the Lord (Hara, who dispels ignorance) is immortal and imperishable. The one self-effulgent Being rules over the perishable (Prakriti) and the individual Atman. By repeated deep meditation on Him and

concentration of the mind (in Yoga, 'I am He') and by the realization of true reality, (there shall be) the disappearance of the universal illusion (Maya) at the end (of one's ignorance).

IX-11. Having realized the self-effulgent Lord (as identical with the Self) one is released from all bonds; with all miseries destroyed there will be an end to births and deaths. By deeply meditating on that (that he is no other than that reality) and when the difference between the body (and the Self has disappeared) (the sage) realizes the third supreme state (of the Parameshvara) and (therein) final beatitude (kevala), and (thus) has fulfilled himself.

IX-12. This (Brahman) should be realized (as oneself), it is everlasting and present as the individual Atman; for there is nothing other than that that is worthy of realization. Having considered (with illusory vision) the experiencer (individual Atman), the objective world (of experience) and the Ishvara (ruler) (as different), (know) that all this triad has been well declared (by the knowers of the Vedanta) to be Brahman (alone).

IX-13. The means of realizing this Brahman is the Brahma-Vidya (the teaching of the Upanishads) and penance (i.e. deep meditation); it is solely dependent on the Upanishads (for its realization).

IX-14. To one who thus understands and meditates on one's Self alone, 'What delusion is there, what sorrow, to one who beholds oneness?' Hence (the separateness of) Viraj, the past, the present and the future (disappears and they) become of the form of the indestructible (Brahman).

IX-15. Subtler than the atom, greater than the great, the Self is situated in the heart of this (every) creature. One sees this transcendent Lord who is free from passions by the grace of the creator and (thus) becomes freed from sorrow.

IX-16. Having no hands and feet, (the Lord) moves fast and grasps (objects); without eyes He sees; without ears He hears. He knows things to be known (without a mind, as he is omniscient); no one knows Him. (knowers of the Vedanta) speak of Him as the foremost transcendental Purusha (the supreme Consciousness).

IX-17. The wise (Yogin) does not feel sorrow, having realized the Atman who is bodiless, transcendent and all pervading and who is present in (all) bodies which are impermanent.

IX-18. This transcendent (Being) the prop of all (as Vishnu), whose powers are beyond (the reach of) thought, who is to be realized by the esoteric meaning of all the Upanishads, and who is greater than the (indestructible) great, ought to be realized; at the end of everything (phenomenal) the emancipator (lit. the harbinger of death to avidya) ought to be known.

IX-19. The (all-)wise, the (most) ancient, the most exalted of sentient beings, the Lord of all, the one adored by all gods, and devoid of beginning, middle and end, the infinite, the indestructible and the prop (lit. the mountain) to (the gods) Shiva, Vishnu and Brahma (should be realized).

IX-20. All this Universe made up of the five elements and remaining in the five, which becomes endless in variety by their quintuplication is pervaded by him (the Atman as Antaryamin, etc.); but it is unencompassable by the parts (thus) quintuplicated; (for) it is the highest of the high and greater than the great, and eternal auspiciousness by the effulgence of its own form. (Thus the seeker after liberation should realize the Self as Brahman).

IX-21. Neither one who has not refrained from bad conduct, nor one who is not peaceful, nor one without concentrated meditation, nor one whose mind is not quiescent can realize him (Brahman) by (mere) knowledge (of the scripture). (By the one gaining true knowledge (Prajnana) by refraining from the evils described above realizes Brahman).

IX-22. The Self (remaining in oneself) reveals itself neither to one (who considers it) as inwardly wise, nor as outwardly wise, nor as gross, nor as subtle, nor as knowledge, nor as ignorance, nor as knowledge of both (external and internal), nor as conceivable, nor as directly connected with worldly activities. He who realizes it thus becomes liberated; he becomes liberated. Thus said the god Brahma.

IX-23. The mendicant monk is a knower of the real nature of the

Self. The mendicant monk journeys alone (as duality is foreign to him even in a crowd). Like a deer timid through fear, he remains (without mixing with company). He does not stand in the way (of others' progress). Discarding everything other than his (bare) body, sustaining his life in the manner of a bee (by collecting food from different places) and deeply meditating on his Self and without seeing any difference in all things from his own Self, he becomes liberated. This mendicant monk abstaining from being the agent of all (worldly) actions, freed from (duties of) the preceptor, disciple, scripture, etc., and discarding all bands of the phenomenal world, is untouched by delusions. How can the mendicant monk devoid of wealth be happy ? He is rich (as he has the wealth of Brahman), beyond both knowledge and ignorance, beyond pleasure and pain, illumined by self-effulgence, celebrated among all (people), omniscient, the giver of all great powers, the lord of all – thus he considers himself. That is the highest place of Lord Vishnu where the Yogins, having reached it never return (therefrom). The sun shines not there, nor does the moon. He never again returns (to worldly life), he never returns. That is final beatitude (Kaivalya). Thus (ends) the Upanishad. End of the ninth chapter (and the Upanishad).

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !

May we enjoy the term of life allotted by the Devas,

Praising them with our body and limbs steady !

May the glorious Indra bless us !

May the all-knowing Sun bless us !

May Garuda, the thunderbolt for evil, bless us !

May Brihaspati grant us well-being !

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Narada-Parivrajakopanishad, included in the Atharva-Veda.

Nirvana Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.

O Self-effulgent One, reveal Thyself to me.

May you both (speech and mind) be the carriers of the Veda to me.

May not all that I have heard depart from me.

I shall join together (i.e. obliterate the difference of) day
And night through this study.

I shall utter what is verbally true;

I shall utter what is mentally true.

May that (Brahman) protect me;

May That protect the speaker (i.e. the teacher), may That protect me;

May that protect the speaker – may That protect the speaker.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1. Now we shall expound the Nirvanopanishad.
2. The Paramahansa: I am He.
3. The mendicant monks who wear marks of renunciation inwardly. [They are the ascetics entitled to study this Upanishad.]
4. (They are) the protectors of the field in which I-ness (indicative of the separateness of the Self) is destroyed.
5. Their settled conclusion is partless like ether.
6. (Their heart) is the river of immortal waves.
7. (Their heart) is imperishable and unconditioned.
8. (Their preceptor) is the (realized) sage free from doubts.
9. The divine being (they adore is) final beatitude.
10. Their activity is free of family (and other) ties.
11. Their knowledge is not isolated.

12. (They study and/or teach) the higher scripture.
13. (They constitute) the propless monastic centre.
14. Their dedication (is to reveal Brahman) to a group (of worthy disciples).
15. The instruction is the non-existence (of things other than Brahman).
16. This dedication brings joy and purification (to the disciples).
17. Their sight is (like) seeing the twelve suns.
18. Discrimination (of the real from the unreal) is (their) protection.
19. Their compassion alone is the sport.
20. (They wear) the garland of bliss.
21. In the cave of one seat (is) their audience of happiness, free from restrictions of yoga-postures.
22. (They) subsist on food not prepared (specially for them).
23. Their conduct is in consonance with the realization of the oneness of the Self and Brahman (Hamsa).
24. They demonstrate to disciples (by their conduct) that Brahman is present in all beings.
25. True conviction is their patched garment. Non-alignment is their loin-cloth. Reflection (of the truths of the Vedanta) is their (emblematic-)staff. The vision of Brahman (as non-different from the Self) is their yoga-cloth. Sandals (consist in avoiding contact with worldly) wealth. Activity (for bare living) at the behest of others. Their bondage (is only in the desire to direct) the Kundalini (into the Susumna). Liberated while alive, as they are freed from denial of the highest (Brahman). The oneness with Siva is their sleep. True knowledge (by denying joy in Avidya) or the Khechari-mudra is their supreme bliss.
26. The (bliss of) Brahman is free from the (three) qualities (Sattva, Rajas and Tamas).
27. (Brahman) is realized by discrimination (of the real from the unreal) (and) it is beyond the reach of the mind and speech.
28. The phenomenal world is impermanent as it is produced (from Brahman which alone is real); it is similar to a world seen in a dream and an elephant in the sky (i.e. illusory): similarly the cluster of things such as the body is perceived by a network of a

multitude of delusions and it is fancied to exist as a serpent in a rope (due to imperfect knowledge).

29. The (worship of) gods named Vishnu, Brahma and a hundred others culminates (in Brahman).

30. The goad is the path.

31. (The path) is not void, only conventional.

32. The strength of the supreme Lord (is the support to the aerial path).

33. The Yoga accomplished by truth is the monastery.

34. The position (heaven) of gods does not constitute its real nature.

35. The prime source Brahman is self-realization.

36. (The ascetic) shall meditate on the absence of distinction, based on the Gayatri through the Ajapa Mantra.

37. Restraint on the mind is the patched garment.

38. By Yoga (there is) the vision (experience) of the nature of everlasting bliss.

39. Bliss is the alms that he enjoys.

40. Residence even in the great cemetery is as in a pleasure garden.

41. A solitary place is the monastery.

42. Complete quiescence of the mind is the practice of Brahma vidya.

43. His movement is to unmani state.

44. His pure body is the propless seat of dignity.

45. His activity is the bliss of the waves of immortality.

46. The ether of consciousness is the great established conclusion.

47. Instruction in the emancipating mantra results in efficiency of bodily limbs and mind for possessing divine power in practising tranquillity, self-restraint, etc., and in the realization of the oneness of the (so-called) higher and lower Self.

48. The presiding deity (of the Taraka) is the everlasting bliss of non-duality.

49. The voluntary religious observance is the restraint of the inner senses.

50. Renouncing (tyaga) is the giving up of fear, delusion, sorrow and anger.
51. (Renouncing results in) the enjoyment of bliss in the identity of the higher and lower (self).
52. Unrestrainedness is pure power.
53. When the reality of Brahman shines in the self there is the annihilation of the phenomenal world which is enveloped by the power of Shiva (Maya); similarly the burning of the existence or non-existence of the aggregate of the causal, subtle and gross bodies.
54. He realizes Brahman as the prop of the ether.
55. The auspicious fourth state is the sacred thread; the tuft (too) consists of that.
56. (To him) the created world consists of consciousness; (so also) the immovable and the group of various beings.
57. Uprooting (the effect of) karman is (mere) talk; in the cemetery (Self-Brahman), illusion, 'mine-ness' and ego have been burnt.
58. (The realized Parivrajaka) has his body intact.
59. Meditation on the true form which is beyond the three attributes (of Sattva, Rajas and Tamas); (even this) condition (of distinction 'I am Brahman') is a delusion which shall be annihilated. The burning of the attitude of passion, etc., (ought to be done). The loin cloth ought to be rough and tight (so that the vital energy moves upward in perpetual celibacy). Deer-skin garment for long (and later to be unclad). The unstruck mantra (the Om in the fourth state turiya) is practised by refraining from (worldly) action. Conducting himself freely (as he has reached a stage which is beyond good and bad, he realizes) his true nature which is liberation.
60. His conduct (of serving a primary Avadhuta) as a ship (to cross the ocean of worldly life and) reach the transcendent Brahman; practising celibacy till tranquillity is attained; getting instruction in the stage of a celibate student, or learning (the truth) in the stage of a dweller in the forest (Vanaprastha) he (embraces) renunciation wherein all (true) knowledge is

established; at the end he becomes of the form of the indivisible Brahman, the eternal, the annihilator of all doubts.

61. This Nirvanopanishad (the secret doctrine leading to final beatitude) shall not be imparted to one other than a disciple or a son. Thus (ends) the Upanishad.

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.

O Self-effulgent One, reveal Thyself to me.

May you both (speech and mind) be the carriers of the Veda to me.

May not all that I have heard depart from me.

I shall join together (i.e. obliterate the difference of) day
And night through this study.

I shall utter what is verbally true;

I shall utter what is mentally true.

May that (Brahman) protect me;

May That protect the speaker (i.e. the teacher), may That protect me;

May that protect the speaker – may That protect the speaker.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Nirvanopanishad, as contained in the Rig-Veda.

Advaya Taraka Upanishad

Translated by P. R. Ramachander

Published by celextel.org

Om ! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

That which helps you cross from the fear of birth, aging and death is called Tharakam (Tharayathi means Crosses). Understanding the appearance of the living being and God as separate entities is due to illusion and then examining and understanding the differences which exist in the world by the method of, “It is not this”, “It is not this” and at last what remains at last is the Adhvaya Brahman (which does not have two forms). To get it we have to practice three aims. 1

In the middle of body there exists the Sushumna Nadi which is as bright as the sun and as cool as the moon. It starts from Mooladhara and goes up to Brahmarandra which is in the top middle of the skull. It is well known that in the middle of it there exists Kundalini which is as bright as crores of suns and as thin as the lotus thread. The man who sees that with his mind’s eye attains salvation by getting rid of all sins. 2

One who sees constant light in the top portion of his, in the middle of his forehead has attained mastery of yoga. 3

Wherever it is, if there is light above the head of a one, he is a yogi. 4

The yoga within is of two types viz Poorva (pre) and Uthara (post). The pre yoga is tharaka and the post yoga is amanaska (beyond mind). 5

That which can be realized by sensory organs is one which has a form. That which is in between the eye lids is without form. Always for understanding the things within, practice with deep application of mind is necessary. In Tharaka yoga, the concepts like

Daharakasa are understood only by the mind's eye. The Uthara (post) yoga is without form. It is beyond the mind. 6

Without batting the eye lids to see inside and outside, what we are aiming to see is called Sambhavi Mudra. The place where an expert in that type of mudra lives becomes very holy. 7

By the help of a great teacher one tries to find the Thuriya state hidden in either the sahasrara (thousand petal lotus) or the cave of the heart or end of the 12 Nadis. Ability to see it is only through the help of a great teacher. 8

If the teacher, who is a scholar in Vedas, who is a devotee of Lord Vishnu, who does not have jealousy in his mind, who is a great expert in yoga, who practices Yoga and who is the personification of Yoga blesses us, all the ties imposed by birth will vanish. At that moment all the sins committed in all the births will be destroyed. The Upanishad tells that he will achieve all the Purusharthas. 9

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Advaya-Tarakopanishad belonging to the Sukla-Yajur-Veda.

Bhikshuka Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Mendicant monks desiring liberation are of four kinds: the Kutichaka, Bahudaka, Hamsa and Paramahamsa.
2. The Kutichakas (hut-dwelling ascetics) such as (the sages of yore like) Gautama, Bharadvaja, Yajnavalkya and Vasistha, subsist on eight mouthfuls of food and seek liberation alone by the path of yoga.
3. Next the Bahudaka ascetics (remaining mainly in a holy place of sacred waters) who carry a three-fold emblematic staff (tridanda) and water vessel and wear tuft, sacred thread and ochre coloured garment. Avoiding wine and meat, they subsist on eight mouthfuls of food secured as alms from the houses of Brahmana sages and seek liberation alone in the path of Yoga.
4. Then come the Hamsa ascetics who shelter for one night in a village, five nights in a town and seven nights or more in a holy place. Subsisting on cow's urine and other products from the cow and always addicted to the chandrayana vow, they seek liberation alone in the path of Yoga.
5. Then there are the Paramahamsa ascetics (such as the sages of yore like) Samvartaka, Aruni, Svetaketu, Jadabharata, Dattatreya, Suka, Vamadeva and Harita, who live on eight mouthfuls of food and seek liberation alone in the path of Yoga. They take shelter under the shade of trees, in deserted houses or in a cemetery. They may wear a dress or be unclad. They observe neither Dharma nor Adharma (i.e. they are above the laws of the land). They are not conscious of profit and loss of anything. They discard the doctrines of Visishtadvaita (propounded by Ramanuja), the Suddha Dvaita (of Madhvacharya) and the Asuddha Dvaita. Considering equally a pebble, stone and gold they receive alms from (person of) all castes and see the Atman

alone everywhere. Unclad, unaffected by pairs (of opposites, heat and cold, etc.,) receiving no gifts, solely adhering to pure meditation, established in the Atman alone, receiving alms at the prescribed time for sustaining life, (taking shelter during nights) in a deserted house, temple, hay stack, ant-hill, shade of a tree, potter's hut, a place where ritual fire is kept, sandy bank of a river, a mountain thicket or cavity, a hollow in a tree, the vicinity of a water fall, or a piece of clean ground, they are well on the way to realize Brahman; with pure mind, they give up their bodies in the state of renunciation as a Paramahamsa. They are indeed the Paramahamsas (as they become absorbed in Brahman). Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Bhikshukopanishad belonging to the Sukla-Yajur-Veda.

Turiyatita Avadhuta Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1. Now the grandfather of all people (the god Brahma) respectfully approaching his father, Adinarayana (Lord Vishnu) said, 'What is the path of the Avadhutas after the Turiyatita stage, and what is their standing ?' To him replied the Lord Narayana: Wise sages consider that one who remains in the path of the Avadhuta is very rare in the world and (such sages) are not many; if one becomes (an Avadhuta) he is ever pure, he is indeed the embodiment of dispassion; he is indeed the visible form of wisdom and he is indeed the personification of the Veda (Vedapurusha). He is a (truly) great man, as his mind abides in me alone. Indeed I too abide in him. In due order, having been first a hut-dwelling ascetic (Kutichaka), he reaches the stage of a mendicant monk (Bahudaka); the mendicant monk attains to the stage of a Hamsa ascetic; the Hamsa ascetic (then) becomes the highest kind of ascetic (Paramahamsa). (In this stage) by introspection he realizes the entire world (as non-different from his Self); renouncing all personal possessions in (a reservoir of) waters, (such things as) his emblematic staff, water pot, waist band, loincloth that covers (his privities) and all ritualistic duties enjoined on him (in a previous stage); becoming unclad (lit. clothed by the points of the compass); abandoning even the acceptance of a discoloured, worn out bark garment or (deer) skin; behaving thereafter (after the stage of the Paramahamsa) as one subject to no mantras (i.e. performing no rituals) and gives up shaving, oil bath, the perpendicular mark of sandal paste on the forehead, etc.

2. He is one terminating all religious and secular duties; free of religious merit or otherwise in all situations; giving up both knowledge and ignorance; conquering (the influence of) cold and heat, happiness and misery, honour and dishonour; having burnt up in advance, with the latent influence (vasana) of the body, etc., censure, praise, pride, rivalry, ostentation, haughtiness, desire, hatred, love, anger, covetousness, delusion, (gloating) joy, intolerance, envy, clinging to life, etc.; viewing his body as a corpse, as it were; becoming equanimous effortlessly and

unrestrainedly in gain or loss; sustaining his life (with food placed in the mouth) like a cow; (satisfied) with (food) as it comes without ardently longing for it; reducing to ashes the host of learning and scholarship; guarding his conduct (without vaunting his noble way of life); disowning the superiority or inferiority (of any one); (firmly) established in non-duality (of the Self) which is the highest (principle) of all and which comprises all within itself; cherishing the conviction, 'There is nought else distinct from me'; absorbing in the Self the fuel (of concept) other than the secret known only by the gods; untouched by sorrow; unresponsive to (worldly) happiness; free of desire for affection; unattached everywhere to the auspicious or the inauspicious; with (the functioning of) all senses at standstill; unmindful of the superiority of his conduct, learning and moral merit (dharma) acquired in the previous stages of his life; giving up the conduct befitting caste and stage of life (Vanaprastha); dreamless, as night and day are the same to him; ever on the move everywhere; remaining with the body alone left to him; his water-pot being the watering-place (only); ever sensible (but) wandering alone as though he were a child, madman or ghost; always observing silence and deeply meditating on his Self, he has for his support the propless (Brahman); forgetting everything (else) in consonance with the absorption in his Self; this Turiyatita sage reaching the state of the Avadhuta ascetic and completely absorbed in non-duality (of the Atman) (finally) gives up his body as he has become one with Om (the Pranava): such an ascetic is an Avadhuta; he has accomplished his life's purpose. Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Turiyatitavadhutopanishad belonging to the Sukla-Yajur-Veda.

Sannyasa Upanishad

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Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

FIRST ADHYAYA

1. Now we shall expound the Upanishad on renunciation. He who in due order (of the stages of life) gives up (the primary inclinations such as the desire for wealth, etc.,) becomes one who has renounced (worldly life). What is this called renunciation ? How does one renounce ? One who guards himself by the (following) activities, who has (for his renunciation) the approval of mother, father, wife, sons and kinsmen should assemble all the officiating priests known to him and as before (with their approval) perform the Vaishvanara sacrifice (for the welfare of all people). He shall (after partition) give away all his wealth to the officiating priests. For the priests are the singers (of the Vedic hymns, deserving the gift). The (five) vital airs, Prana, Apana, Vyana, Udana and Samana, shall be (symbolically) placed in all the sacrificial vessels over the (five) sacred fires, the ahavaniya,

garhapatya, anvaharyapachana, sabhya and avasathya. Shaving off his hair along with the tuft, snapping the sacred thread and seeing his son, he shall consecrate (himself) with the mantras 'You are the god Brahma, you are the sacrifice, you are everything'. If he has no son he should consecrate himself thus and not minding (anything) proceed as a mendicant monk eastward or northward.

He may receive alms from (people of the) four castes. He should eat from the vessel of his hands. He shall consider food as medicine. He should take food as medicine (i.e. in great moderation). He should eat as and when he gets (food, without discontent and not asking for more, like Oliver Twist) for bare sustenance and in such a way that there is no increase of fat. Having grown lean he may shelter one night in a village, five nights in a town; he may reside during the four rainy months in a village or town. (Interpreting) fortnights as months, he may reside (in a fixed abode) for two months. If he is unable to endure (heat or cold) he may accept as gift a tattered garment or bark dress. He shall not accept any other. For penance is to suffer pain (with equanimity). What then is the sacred thread, the tuft and the ceremonial sipping of water to one who thus renounces in the prescribed manner and who thus views it (in the correct perspective) ? To him (the questioner) is this reply. This is his sacred thread (namely) that he meditates on the Atman; the (practice of) Brahma-vidya is the tuft; that he quenches his thirst with the vessel of his belly accomplishes (the ceremonial) duty with water that is present everywhere. His residence is at the bank of (a reservoir of) water. When the sun has set, how can he (ceremoniously) sip water ? As (he touches water) during day, so at night; (for) he has neither night nor day. (The enlightened ascetic is above the restrictions of time). This has been said by the Vedic sage (in a mantra): 'To him there is (only) one (time), the day.' He who knows thus realizes the Atman through this (renunciation).

SECOND ADHYAYA

1. That person alone is entitled to renunciation who has undergone the forty purificatory rites (samskaras), has detachment from all (worldly) things, has acquired purity of mind, has burnt out desires, envy, intolerance and egotism, and is equipped with the four disciplines of spiritual life (sadhanas).
2. Having resolved on renunciation he who does not embrace it shall perform the penance (Prajapatya) alone (as an atonement); thereafter he is entitled to renounce (the world).
3. One who (having resolved on renunciation, later) denounces it, one who supports a fallen ascetic (as if he were genuine), and one who throws obstacles (in the path of those desiring renunciation) – these three (classes of people) are to be known as fallen.
4. Now these (persons, though possessing dispassion, are not entitled to renunciation – a eunuch, a fallen man, a maimed person, women, a deaf person, a child, a dumb person, a heretic, an informer, a student (who has not completed his study), a Vaikhanasa anchorite (belonging to a Vaishnava sect), an ardent Saivite (Haradvija), a salaried teacher, a man without prepuce and one without ritual fire. Even if they renounce the world they are not entitled to instruction in the great scriptural texts (such as 'That Thou Art').
5. The son of one who has fallen from ascetic grace, one having disease of the nails, one who is brown toothed, a consumptive, as well as a deformed person – these are never entitled to renounce.
6. One should never allow renunciation to those who have just settled as house-holders, those who have committed great sins, those who have lost caste due to non-performance of the principal purificatory rites (vratyas) and the accursed.
7. (Again) one should never allow renunciation to one who is devoid of religious observances, religious acts (yajnas), penance, charity, offering, oblations in ritual fire and study of scripture; and those fallen from truth and purity. These do not deserve to renounce; (and no one) can dispense with the due order except one sorely afflicted.

8. The person (entitled to renounce) should discard his tuft reciting 'Om Bhuh Svaha'. Saying the mantra 'The sacred thread shall not remain externally. Grant me fame, strength, spiritual wisdom, dispassion and intelligence', he shall snap the sacred thread and leave it in the waters along with his garment and waist-band muttering 'Om Svaha'; then he should repeat thrice, 'I have renounced'.

9. Seeing a Brahmana who has renounced the world the sun moves from his place (thinking), 'This person will reach Brahman breaking through my disc'.

10. That wise man who says 'I have renounced' raises to glory sixty generations of his family before him and sixty generations after him.

11. All the defects born of bad sons and all defects born of bodily weakness, the Praisa fire (at the time of renouncing) shall burn out, just as the fire of chaff does to gold.

12. (Reciting the mantra) 'Friend, guard me', he (the renouncer) shall accept the (emblematic) staff.

13. The ascetic should bear a staff which shall be of bamboo, smooth, whole (with the bark), of even joints, grown in holy ground and cleaned of all defects;

14. It shall be unscarred (by forest fire), uninjured by worms, shining with its joints, (of length) reaching upto the nose, head or the eyebrows.

15. Close association is always enjoined between the staff and the person; a wise man shall not move without the staff a distance three times that of an arrow-throw.

16. Reciting the mantra 'You are the receptacle of water which sustains the world; never say nay to me, you who are always agreeable to all', he should receive the water vessel; and invested with the yogic garment (as aid to meditation) he shall go about in an agreeable frame of mind.

17. Give up (concepts of) righteousness and unrighteousness (dharma and adharma), give up both truth and untruth; having given up both truth and untruth discard that by which you abandon (all these) (i.e. duality).

18. Ascetic due to dispassion, ascetic due to spiritual wisdom, ascetic due to wisdom and dispassion and ascetic due to renunciation of action; these are the four kinds (of ascetics) obtained.

19. This is how it is. He is the ascetic due to dispassion who has become indifferent to sensory objects that are seen or heard of and who has renounced (the world) due to the influence of good actions done previously.

20. He alone is the ascetic due to Jnana, who, being dead to worldly life due to the (true) knowledge of the scripture and listening to the experiences of the people in sin and goodness and who, having discarded lingering attachment to the body, scripture and the world and considering as worthless like vomit all worldly actions, possesses the fourfold discipline in spiritual life and then renounces the world.

21. Having studied in the prescribed manner all (scripture) and experienced all (vicissitudes of) life he is the ascetic due to Jnana and dispassion who has his body alone left to him by meditation on the nature of the Self due to Jnana and dispassion and then renounces and becomes unclad (as he was when born).

22. Having completed the period of celibate studentship, becoming a house-holder and then embracing the stage of forest life (Vanaprastha), he, who renounces (the world) only in order to observe the order of the stages of life even though without dispassion, is the ascetic who renounces action.

23. Renunciation is of six kinds: (and the ascetics are called) Kutichaka, Bahudaka, Hamsa, Paramahamsa, Turiyatita and Avadhuta.

24. The Kutichaka ascetic has tuft and sacred thread, bears a staff and water vessel, wears a loin-cloth and patched garment, is devoted to the service of father, mother and preceptor, is equipped with a vessel, spade, sling, etc., alone, is addicted to eating food in one place, wears on the forehead a perpendicular mark of white sandal and holds a threefold (emblematic) staff.

25. The Bahudaka ascetic wears tuft, etc., patched garment and three (horizontal) lines of holy ash on his forehead and is similar

in all respects to the Kutichaka ascetic (except) that he subsists on eight mouthfuls of food gathered (as alms from eight houses), as a bee (does honey).

26. The Hamsa ascetic wears matted hair, puts on the forehead the mark of either the horizontal lines of holy ash or the perpendicular one of sandal, subsists on food gathered as alms without restriction and wears a piece of loin-cloth.

27. The Paramahansa ascetic is devoid of tuft and sacred thread, receives alms in the vessel of his hands, wears a single loin-cloth, has a single (patched) garment, one bamboo staff, either wears a single garment or is smeared with holy ashes and has discarded all (possessions and attachments).

28. The Turiyatita ascetic subsists of fruits receiving them in his mouth like a cow; if he eats cooked rice (he receives them as alms) from three houses. He has his body alone left to him (without any possessions and attachment), is unclad (dressed by the points of the compass) and treats his body as if it were a corpse.

29. The Avadhuta ascetic has no fixed rules. He eats food like a python as and when he gets it, from persons of all castes except those who are fallen or accursed and is ever intent on meditation on the nature of the Self.

30. I am not surely of this world consisting of trees, grass and mountains. How can I, the supreme Being, be this external (phenomenon) which is intensely inert ? I am not the body which is non-sentient and perishable in a short time.

31. I am not the sound which is non-sentient, coming from void and of the form of void and which remains for a short period grasped by the inert cavity of the ear.

32. I am not the touch which is non-sentient but which has life granted to it by the favour of consciousness and which can be experienced by skin of momentary existence and in no other way.

33. I am not the taste which is non-sentient, dependent on matter and of short duration, insignificant and brought into existence by the fickle tongue aided by the fickle mind.

34. I am not the form (rupa) which is non-sentient, non-existent in the sole Witness (Brahman), perishable and which rests on sight and the object of sight which have but momentary existence.

35. I am not the smell which is non-sentient, subtle and of indefinable form and brought into existence by the perishable nose which is dead to smell.

36. I am pure consciousness alone which is devoid of parts, 'mine-ness' and thought and which is quiescent and beyond the delusions of the five senses.

37. I am consciousness alone, devoid of a place of worship, and am illuminator, omnipresent (externally and internally), devoid of parts and stain, the light of distinctionless consciousness, all-pervading and one alone.

38. It is only by me, the consciousness, that all things such as pots and garments up to the sun are illumined by self-effulgence as by a lamp.

39. It is only by me, with my inwardly shining effulgence, that the various senses are active just as the mass of sparks shine due to fire which is blazing within.

40. This pure eye of consciousness, which enjoys endless bliss and which shines even when all others are extinct, is victoriously present in all eyes.

41. Salutation, salutation to myself alone who am present in all other beings and consist of consciousness free from (the restriction of) an object to be known and am of the form of the individual Self (consciousness).

42. The various clearly seen powers (such as those of earth, etc.,) are (really) rendered variegated by consciousness which is free of change, one whole and free from the limitation of time and parts (kala).

43. Of consciousness which is beyond the three durations (of past, present and future), is devoid of the restriction of perceivability of objects and which discards individuality of the soul, there remains the oneness alone (of the Self and Brahman).

44. Indeed the same (consciousness), being beyond the reach of words, seems to remain as having reached the state of the

conclusion of Selfishness, (i.e. the state of non-duality), as if it were eternal non-existence.

45. The same consciousness, slightly encompassed by impurities of desires and non-desires, is unable to rise high like a female bird bound by a string.

46. People (overcome) by the delusion (caused by) the pairs (of opposites), which is born of desire and hatred, become similar to worms which are sunk in the cavities of the earth.

47. Salutation to the Atman, to you, who are non-different from consciousness. I am now seized (of the truth), I am awakened, I have risen (above delusion).

48. I am lifted up from doubts; I am what I am; salutation to you, to your and to me, the eternal; to you and to me consisting of consciousness.

49. Salutation to you, the supreme God and salutation to me, the Shiva. Though seated (the Atman) is not seated, though going he does not go. Though quiescent he is engaged in activities, though performing action he is not tainted.

50. He is eminently accessible, he is easily known like a close kinsman; he is the bee in the interior of the lotus of the body of all.

51. I have no desire for the state of enjoyment nor for abandoning enjoyment. Let come what may, let go what may.

52. When the mind is quelled in itself and has become free of egotism and when ideation is dissolved in itself I remain, alone, happy.

53. My enemy (duality) remains (i.e. is absorbed) in the pure Atman of vibration alone, without ideation, egotism, mind and desire.

54. Breaking the bonds of intense desires from the cage of my body I know not where the female bird of non-ego has flown up and gone.

55. He who has no egotism, whose intellect is not tainted, and who is equanimous to all beings – his life shines bright.

56. He who looks at this (phenomenal world) like (an impartial) witness with his mind, being cool within, is freed of love and hatred, has his life blessed.

57. He who, understanding correctly, abandons both the undesirables and the desirables and places his mind in its quiescence, has his life blessed.
58. When the connecting link between the object and the person (who grasps it) has vanished peace comes well into being. When peace has established itself, it is called liberation.
59. Like parched seeds there is no more sprouting of worldly birth; the latent desires become pure in the heart of those who are liberated while living.
60. (Latent desire of a realized soul) is purifying, highly proper, falls within the scope of pure nature, consists of meditation on the Atman and is eternal; it remains as if in deep sleep.
61. Understanding without the mind is indeed said to be the individual consciousness. As it is of the nature of the quiescent mind there is not the impurity of comprehension (of distinctions).
62. Where the mind is rendered quiescent, there is truth and auspiciousness; it is the true state; it is omniscience and it is indeed complete satisfaction.
63. When speaking, giving, taking, opening and closing the eyes, I am purely consciousness, the bliss (that comes of) discarded thinking process.
64. Having discarded the impurity of things to be known, rendering the mind thoroughly quiescent and cutting off the fire of the bond of desire, I am pure consciousness alone.
65. I have set at rest thoughts good and bad, am without worry, rid of ideation of the pleasant and the unpleasant; I am pure consciousness alone.
66. Discarding the idea of oneself and another, taking no sides in worldly happenings and clinging to the Atman, as an adamant pillar I am steady.
67. I remain in my consciousness which is pure and without hopes, freed from desires and non-desires and devoid of both the undesirable and the desirables.
68. When shall I get the inward joy while remaining in the state of self-luminosity ? When shall I be in a mountain cave with my mind quiescent ?

69. When shall I attain similarity to a stone by (practising) distinctionless deep meditation (Nirvikalpa-Samadhi) when, while remaining dumb by the peace of partless meditation, birds of the forest will build their leafy nests on my head ?

70. Having cut the trees of ideation and the creepers of intense desire of the forest of the mind and having reached the broad plains (of spiritual wisdom), I enjoy life happily.

71. I follow that path (of wisdom), I am alone (unencumbered with attachments), I am successful (in realizing the truth); I am liberated, I am without desire, I am partless and I desire nothing.

72-73. The states of purity, strength, reality, heartiness, truth, true, knowledge, bliss, tranquillity, the rise of constant joy, fullness, true richness, the possession of effulgence and true oneness – the mendicant monk thus thinking on the true nature of his Self and realizing his true nature freedom doubts, indeed became the one without an alternative (i.e. became one with Brahman).

74. If one sorely afflicted recovers, renunciation in the prescribed order should be embraced. (An ascetic) shall not converse with a low caste woman, one fallen from virtue, and a woman in her courses. The ascetic has no worship of gods, nor witnessing (temple) festivals. The goal of asceticism is not one (and the same) heaven. The sorely afflicted and the Kutichaka ascetics gain the worlds Bhur and the Bhuvas respectively. The Bahudaka ascetic (gains) heaven (Svarga). The Hamsa ascetic, the world of truth (Satya-loka). The Turiyatita and the Avadhuta ascetics attain supreme bliss in themselves by deeply meditating on the true nature of the Self according to the maxim of the wasp.

75. The practice of Scripture-study, which is distinct from meditation on the nature of the Self, is useless like (carrying) saffron flowers which are but a burden to a camel. The ascetic has not to practise the science of Yoga or the Sankhya; he has no rituals with mantras and tantras nor the study of any other religious treatise (Shastra); if there is, it is like adorning a corpse. (Such an ascetic) is far away from spiritual lore like a cobbler. A mendicant monk shall not mention his name (in the previous stage of life). One reaps the fruit of whatever action one does.

(Hence the ascetic) shall give up all, as one would (discard) the foam on castor oil. There is no receiving of the offerings made to a deity. He shall not worship gods externally.

76. Discarding everything apart from the Self, subsisting on food secured as alms from a number of houses (as a bee gathers honey), being lean and avoiding increase of fat (in his body) he shall move about. He should spend the time, (eating food) secured as alms from a number of houses using his hand or mouth as a vessel.

77. The sage established in the Self should take food which is conducive to (the realization of) the Self. Two quarters (of the belly shall be filled) with food and one quarter with water; the fourth quarter shall be left for the movement of air.

78. He shall always live on alms; he shall never eat food secured as alms from one house alone; he should go particularly to those houses where the people are seen to be easy in mind (i.e. those who dine only after giving alms).

79. He may expect alms from four or seven houses (where the house-holder) perform religious rites; he may expect (alms) up to the period of milking cows (in the afternoon); when he has come out (of a house without alms) he shall not go in again.

80. Fasting is preferable to (getting food from) devotees; unsolicited food is better than fasting; begging alms is preferable to unsolicited food; hence he shall subsist on alms.

81. He shall never enter a house by a side entrance at the time of begging alms; he shall not out of delusion go across a house where no harm is seen in so doing.

82. He shall not beg alms from a Vedic scholar if it is (given) without faith and devotion; he may beg alms from the house of a twice-born who has lost caste when offered with faith and devotion.

83. Alms from a number of houses without planning, that which is planned, the one unbegged, the timely one and the one offered (at the monastery) are declared to be the five kinds of alms.

84. (The first kind), alms from a number of houses, is declared to be that which is obtained from there, five or seven houses without pre-meditation as in the case of a honeybee (from flowers).

85. (The second kind), alms previously arranged, is that which is accepted after repeated requests made by devotees in that morning and the previous day; none the less he may subsist on that.

86. (The third kind), alms unbegged is that which is received when invited to dine by some one or other as he is ready to go abegging; this should be eaten by ascetics (desiring salvation).

87. (The fourth kind) timely alms is known as that (meal) which is offered by a Brahmana when he has approached (a house) for alms; this (food) should be eaten by ascetics.

88. Sages desiring liberation say that the (fifth kind of) alms, the food offered (to the ascetic at the monastery) is the ready meal which is brought by a Brahmana to the monastery.

89. The ascetic shall subsist on alms by begging from door to door even though it may be from the houses of outcastes. He shall not dine in one house even if (the host) is equal to the preceptor of the gods (in learning). He shall subsist on alms, solicited or unsolicited.

90. Air is not spoiled by touching (any object); fire by the activity of burning; waters, by urine and faeces (getting into them); and a mendicant monk by short-comings in food.

91. When (in houses) smoke has subsided, the pestle (for pounding rice) is at rest, the fire (in the oven) has gone out and the people have dined, (the ascetic) shall go for alms in the late afternoon.

92. He shall receive alms except from the accursed, the fallen, heretics and the class of people exclusively engaged in temple worship; from all the castes, in difficult times.

93-94. (He shall consider) clarified butter as dog's urine, honey as spirituous liquor, oil as hog's urine, condiment as garlic, cakes made of black gram as beef, and milk as urine. Therefore the ascetic shall avoid, by putting forth all effort, clarified butter, etc.

95. The Yogin shall never eat food mixed with clarified butter, condiments, etc.; using his hand as a vessel he shall not go about for alms more than once (a day).

96. When the ascetic seeks food with his mouth (alone) like a cow, he becomes equanimous to all; (hence) he becomes fit for immortality.

97. (The ascetic) shall discard clarified butter like blood, taking food in one house like flesh, using cosmetics like smearing himself with unclean things, salt and molasses like an outcaste, garment like dirty dishes, oil bath like courting women, pleasant company of friends like urine, desire like beef, familiar places like the hut of an outcaste, women like snakes, gold like deadly poison, an assembly hall like a cemetery, the capital (city) like hell and food in one house like the balls of rice at a funeral. There is no worship of gods (by him). Discarding the way of the world he shall become one 'liberated while living'.

98. Stay (continuously in one place), acquisition of (begging) bowl, collecting (of staff, etc.), gathering disciples, sleep by day time (divasvapnah) and useless talk – these are the six sins of ascetics.

99-103. Remaining (continuously in one place) except during the rains is said to be a stay (asana). Acquisition of even a single vessel like the afore-said vessel of gourd, etc., for daily use by an ascetic is said to be 'acquiring vessels' (patralopa). Collecting (samchaya) is declared to be the acceptance of a second staff, etc., for future use by one who has one already. The acceptance of disciples for personal service, profit, dignity or fame and not out of compassion (to help them) is said to be gathering disciples (sishyasamgraha). (Vedantic) learning is (called) day as it is illuminating; ignorance (avidya) is said to be night. Negligence in learning is said to be 'sleep during day' divasvapnah). Excepting talk pertaining to the Self and at the time of receiving alms, (bestowal of) blessings and inquiries (concerning the Self), any other talk is said to be useless talk (vrithajalpah).

104. Food from one house, pride, envy, adorning with cosmetics and flowers, chewing betel roll, oil bath, sport, desire for

enjoyment, medicine to prolong life and retard old age (rashayana);

105. Boasting, abusive language, pronouncement of benediction, astrological prediction, buying and selling, ritual, debate on ritual, transgression of the Guru and scripture;

106-107. Conciliating, fighting, vehicle, cot, white garment, release of semen, sleep by day time, vessel for alms (alms-bowl), gold, gum-myrrh, weapon, seed (for cultivation or mystical letter forming the essential part of the mantra of a deity), injuring, severity, copulation, what is discarded by the yoga of renunciation, vows such as the duties of house-holder;

108. Family, etc., branch of the Veda (of his early days), all families of the father and mother, and wealth – all these are prohibited to the ascetic. If he resorts to them he falls (from the state of renunciation).

109. A wise man, though very old, shall not trust in women though very old. Even in very old patched garments old cloth will stick (when stitched).

110. Immovable property, mobile things (servants), seed (for cultivation), gold, gum-myrrh and weapon these six an ascetic shall not take up as (though they were) urine and faeces.

111. An ascetic shall not take with him even a little provision for a journey except when in danger; in hard times he may receive ripe corn when cooked food is not available.

112. A mendicant monk who is not sick and a young monk shall not stay in any house (of a house-holder); he shall neither accept nor give anything to another at any time.

113. With a sense of humility the ascetic shall strive for the welfare of beings; begging cooked or uncooked food (for another), he falls (from asceticism).

114-115. An ascetic keen on feeding others, who accepts clothes, etc., and woollen garments or others as well as good clothes undoubtedly falls (from virtue). Resorting to the ship of non-duality he will gain liberation while living.

116. For restraint in speech, he shall observe silence; for control over the body, he shall fast; for control over the mind, breath control (pranayama) is prescribed.

117. A being is bound by (worldly) action; he gets liberated by spiritual knowledge. Hence far-seeing ascetics do not perform (worldly) action.

118. Scattered are (torn) garments on roads; alms can be had everywhere; the earth is a wide bed; how (then) are ascetics put to grief ?

119. The ascetic who offers the whole world as oblation in the fire of spiritual wisdom, having (symbolically) transferred the ritual fires to his Self – that great ascetic is the (true) Agnihotrin (the consecrator and maintainer of sacred fire).

120. Advancement in the spiritual path is twofold – that of the she-cat and the she-monkey. Those who practise spiritual wisdom (Jnana) are (like) she-cats; the secondary way of (Apara-Brahman) is (like that of) a she-monkey.

121. The ascetic shall not speak to any one unless he is spoken to; nor to one who asks improperly. An intelligent man though knowing, should behave in the world as if he were dull-witted.

122. When confronted with a mass of sins (i.e. when the flesh becomes weak, over-ruling the dictates of wisdom) he shall practise the (meaningful) repetition of the Taraka (Om) twelve thousand times (a day); for it cuts (sins).

123. The supreme Brahman shines to him in twelve months who gently repeats the Pranava twelve thousand times every day. Thus (ends) the Upanishad.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.

Let there be no denial at all:

Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.

Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sannyasopanishad, included in the Sama-Veda.

Paramahamsa-Parivrajaka Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !

May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !

May the glorious Indra bless us !

May the all-knowing Sun bless us !

May Garuda, the thunderbolt for evil, bless us !

May Brihaspati grant us well-being !

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1. Now then the god Brahma approaching his father Adinarayana, the supreme Being and paying obeisance asked of him: Lord, from your mouth all things pertaining to the nature of castes and orders have been heard, known and grasped. Now I wish to know the characteristics of the Paramahamsa mendicant monk. Who is entitled to renunciation ? What are the characteristics of a mendicant monk ? Who is a Paramahamsa monk ? How is his mendicancy ? (Pray) expound to me all this. The Lord Adinarayana then replied:

(The person entitled to renunciation) is the wise one who has undergone the difficult course of learning the sacred lores from a good preceptor; has understood all the exertion necessary for

happiness in this world and the next; has understood the need to discard, as vomit, the three (primary) desires, the three primary inclinations (regard for the body, etc.), 'mine-ness' and egotism; has completed studentship in celibacy which is the means to reach the path of liberation and has become a householder. From the stage of a householder he shall become a forest-dweller (Vanaprastha) and then renounce (worldly life). Or alternately he may renounce from the stage of a celibate student or from the stage of a house-holder or a forest-dweller. Or, whether or not he is an observer of vows, has completed his course of study, has discontinued his fire-ritual or does not maintain the sacred fire, he shall renounce that very day on which he has become disillusioned with the world. Thus discontented with all worldly affairs, whether as a celibate student, house-holder or forest-dweller, he shall get the approval of his father, mother, wife, close kinsmen and in the absence of these, of a disciple or fellow-lodger (and then renounce the world).

2. Some (law-givers) prescribe the sacrifice called Prajapatya (of which the god Brahma is the presiding deity, prior to a twice-born embracing renunciation). But (though thus prescribed) he may not do so. He shall only perform the sacrifice Agneyi (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he does (i.e. strengthens) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this (sacrifice) the three vital fluids, namely the Sattva (semen), Rajas (blood) and Tamas (the dark one) (become strong like fire). (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra): 'Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)'. So reciting the mantra he shall smell the fire. This is the source of fire, the vital air. May you go to the Prana, may you go to your source. Svaha. Thus alone the mantra says. Having procured the holy fire from the house of a well-versed

Vedic scholar he shall smell the holy fire in the manner described previously. If he is afflicted (by illness) or does not get the holy fire, he shall offer the oblation in the waters. For water is (presided over by) all the gods. Reciting, 'I offer the oblation to all gods, Svaha', he shall tender the oblation and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat this, as it is beneficial. (In the case of the Kshatriyas and others not entitled to renunciation) the rule is that they may seek liberation) in the path of the brave (by courting death in battle-field) or fast (unto death as a discipline), or enter into water (to rise no more) or enter fire or undertake the great journey (in which they collapse by exhaustion). If he were afflicted (by illness) he may renounce mentally or by speech (reciting mantras). This is the path (of their renunciation).

3. A healthy person (if desiring to renounce the world) in the due order (of the stages in life) shall perform the shraddha ceremony unto himself and the fire-ritual for ridding himself of passions (Viraja-homa). He shall infuse the ritual fire to be symbolically present in his person. His proficiency in the affairs of the world and Vedic learning as well as the fourteen means of action under his control (karanas) shall be transferred to his son (symbolically). In the absence (of a son) it shall be done to a disciple; in his absence it shall be transferred into his Atman. He shall then meditate on Brahman as identical with his Self, pronouncing the words 'Brahman Thou (Art)', 'The sacrifice thou (Art)'. The Veda-mother, the prop of Brahmanhood and embodiment of the essence of all learning shall be consigned into the waters reciting the three vyahritis (Om Bhuh, etc.,) and the three vyahritis into the letters a, u and m (of the Pranava). He shall then ceremoniously sip water keeping his attention on that (Pranava); pull out the tuft muttering the Pranava; snap the sacred thread; discard the garment too on the ground or in the waters; become unclad reciting the mantra 'Om Bhuh Svaha, Om Bhuvah Svaha and Om Suvah Svaha'; meditate on his own form; again recite mentally or in speech the Pranava and the vyahritis separately and utter three times three the farewell words, 'I have renounced, I have

renounced, I have renounced' in gentle, middling and sharp tones; deeply engage in meditation on the Pranava and raise his hand saying 'Freedom from fear to all from me, Svaha'. He shall then start for the north thinking over the meaning of great scriptural texts such as 'The Brahman I Am', 'That Thou Art' and proceed in the unclad state. This is renunciation.

If one is not entitled to this (way of renunciation), he shall recite first the prayer of the house-holder and then the texts 'Freedom from fear to all beings, every thing emanates from me, you are my friend and you guard me. You are the (source of) strength. You are the Vajra (weapon) of Indra which killed (the demon) Vritra. Be a blessing to me. Prevent that which is a sin'. Reciting this mantra preceded by the Pranava he shall take up the emblematic bamboo staff and water pot and wear the waist band, loin-cloth and a discoloured (i.e. ochre coloured) garment; then approach a good Guru, bow to him and receive from the mouth of the Guru the great scriptural text 'That Thou Art', preceded by the Pranava. Then he shall wear a tattered garment or a bark-garment or a deer-skin; avoid a landing place at a river side (for bathing, to prevent mixing with crowds), moving up (a staircase), and getting alms from a single house. He shall bathe during the three prescribed periods, listen to an exposition of the Vedanta and practise the Pranava; be well established in the path of (realizing) Brahman; merge his favourite desire in the Atman; become free of 'mine-ness' and get established in the Self; give up passion, anger, greed, delusion, intoxication, rivalry, false pride, pride, egotism, intolerance, arrogance, desires, hatred, gloating, impetuosity, 'mine-ness', etc.; possessed of wisdom and dispassion he shall turn away from wealth and women and possessing a pure mind he shall ponder over the truths of all the Upanishads; guard bestowing particular care his celibacy, non-possession, universe-injuring attitude and truthfulness; conquer his senses and be free from affection externally and internally; secure alms for sustaining the body, like a harmless cow, from members of the four castes excepting those who are accursed and fallen; such a person is considered worthy of realizing

Brahman. He shall view with equanimity at gain or loss (of alms) at all times; eat food (secured as alms from many places) like a bee, using the hand as a vessel; not increase fat (but) become lean; feel that he is Brahman; approach a village for (serving the preceptor). He shall, steady in conduct, go about alone for eight months and shall not journey as two (i.e. with a companion). When he has attained sufficient good sense (i.e. dispassion) he may become a Kutichaka or a Bahudaka or a Hamsa or a Paramahansa ascetic. Reciting the respective mantras he shall discard in the waters his waist-band, loin-cloth, staff and water vessel and move about unclad. He shall stay one night in a village, three nights in a holy place, five nights in a town and seven nights in a place of pilgrimage (Kshetra). He shall be without a (fixed) abode, be steady in mind, not resort to a fire-place (for warmth), be free from emotions, discard both rituals and non-rituals, receive alms for sustaining life alone with equanimity at its gain or loss in the manner of a cow, has his water vessel (only) in (the form of) a watering place and his residence in a solitary place free from trouble. He shall not think of gain or loss but be interested in rooting out both good and bad actions; sleep always on the floor; discard shaving, give up the restriction of observing chaturmasya, interest himself deeply in pure meditation, be averse to wealth, women and city (life), behave like an insane person although perfectly sane, possess no distinguishing emblems or distinctive conduct, have no dreams as day and night are the same to him and be attentive to the path of deep meditation on Brahman in the form of Pranava in investigating on the nature of the Self. He who thus gives up his body by resorting to renunciation is the Paramahansa mendicant monk.

4. The god Brahma asked (Narayana): Lord, what is Brahma-Pranava ? (The Lord) Narayana replied: The Brahma-Pranava consists of sixteen parts and it is cognized in quadruples in the four states (waking, etc.,). In the waking state there are the four states, waking within waking, etc., (jagrat-jagrat); in the dreaming state the four states are waking within dreaming, etc., (svapna-

jagrat); in deep sleep there are the four states waking within deep sleep, etc., (susupti-jagrat); in the fourth state (turiya) there are the four states waking within the Turiya, etc., (turiya-jagrat). In the waking state of distributive pervasion (vyashti) there is quadruplicity of vishva, namely, vishva-vishva, vishva-taijasa, vishva-prajna and vishva-turiya. In the dreaming state of distributive pervasion there is quadruplicity of taijasa, namely taijasa-vishva, taijasa-taijasa, taijasa-prajna and taijasa-turiya. In the state of deep sleep of Prajna there is quadruplicity, namely prajna-vishva, prajna-taijasa, prajna-prajna and prajna-turiya. In the fourth state (turiya) there is the quadruplicity of the turiya, namely turiya-vishva, turiya-taijasa, turiya-prajna (and turiya-turiya). These in due order make up the sixteen parts. In the letter 'a' (of the Om – Aum) there is jagrat-vishva, in the letter 'u' jagrat-taijasa, in the letter 'm' jagrat-prajna, in the ardha-matra (of Om) jagrat-turiya, in the bindu svapna-vishva, in the nada svapna-taijasa, in the kala svapna-prajna, in the kalatita svapna-turiya, in the shanti susupta-vishva, in the shantyatita susupta-taijasa, in pashyanti turiya-prajna, in para turiya-turiya. The four parts of jagrat pertain to the letter 'a', the four parts of Svapna pertain to the letter 'u', the four parts of Susupti pertain to the letter 'm', the four parts of turiya pertain to the ardha-matra. This is the Brahma-Pranava. This is to be worshipped by the Paramahamsa, Turiyatita and Avadhuta ascetics. By this Brahman is illumined. (This is) liberation in the disembodied state (Videha-mukti).

5. Lord, how is one without the sacred thread and tuft a person who has discarded all (worldly) activities ? How is he solely devoted to absorption in Brahman ? How is he a Brahmana ? Thus the god Brahma asked (Narayana). Lord Vishnu then replied: Oh child, he who has knowledge of the non-dual Atman has the real sacred thread (i.e. that knowledge itself is the sacred thread). His deep absorption in meditation is itself the tuft. This activity is (itself) the possession of the sanctifying ring of holy grass (pavitra). He does all actions, he is the Brahmana, he is deeply absorbed in Brahman, he is the illumined being (deva), he is the sage, he practises penance, he is the noblest, he is

superior to all; know that he is I. In this world very rare is the mendicant monk who is a Paramahansa. If there is one he is ever pure, he alone is the Purusha (glorified) in the Veda. He who is a great man (maha-purusha) has his mind resting in me. I too remain in him alone. He is the ever-satisfied. He is free from the (effects of) cold and heat, happiness and misery, honour and dishonour. He puts up with insult and anger. He is devoid of the six human infirmities (hunger and thirst, sorrow and delusion, old age and death), and is free from the six properties (of the body, birth, existence, change, growth, decay and death). He is without the intervention of (i.e. he is not circumscribed by) the state of elderliness or otherwise. Excepting the Self he sees nothing else. Unclad (lit. clothed by the points of the compass), bowing to none, not uttering Svaha (as he worships no gods), not uttering Svadha (to propitiate the manes), without the need to send back (gods as they have not been invoked), free from blame and praise, not resorting to mantras and rituals, not meditating on other gods (than the supreme God), refraining from aims and their absence, with all activities ceased, firmly established in Consciousness consisting of Existence, Knowledge and Bliss, being conscious of the one supreme bliss, he ever meditates on the Brahma-Pranava (to the effect) that he is Brahman alone and thus fulfils himself; such a one is the Paramahansa mendicant monk. Thus (ends) the Upanishad.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !

May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !

May the glorious Indra bless us !

May the all-knowing Sun bless us !

May Garuda, the thunderbolt for evil, bless us !

May Brihaspati grant us well-being !

Om ! Let there be Peace in me !

Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Paramahansa-Parivrajakopanishad, included in the Atharva-Veda.

Kundika Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1-2. After studying the scriptures during the blemishless period of studentship in which he devotes himself to the service of the teacher, the Brahmacharin with the permission of the teacher, shall marry a suitable wife. Then (at the end of the householder's life) he shall kindle the sacred fire (for renunciation) bravely and perform a sacrifice lasting a day and night in which Brahma, etc., are the deities.

3. Then after dividing his property among his sons in the proper way and giving up all sensory pleasures, he shall journey along sacred places as a Vanaprastha.

4. Subsisting on air only or on (air and) water only or with the addition (in dire need) of approved bulbous roots (and fruits) he shall find all worldly life in his person alone. He shall not

(remembering his past comforts) allow his tears fall on the ground.

5-7(a). How can a man, in the company of his wife, be said to have renounced (worldly life) ? How can one who is (merely) known with an appellation (of an ascetic) be said to have renounced ? Hence he should purify himself (first) by renouncing the result of his deeds through self-control (Vanaprastha); thereafter he may take to renunciation. One reaches the stage of forest-life (Vanaprastha) after having maintained the sacred fire (as a householder). He goes to lead the forest-life with self-control accompanied by his wife as though he were a person attached to her.

7(b)-8. 'Why does he undergo (the life of a mendicant monk) in vain, having given up the happiness of worldly life ? What is that (impending) misery the thought of which should make him abandon great pleasures ?' (Such is the query of the wife). 'I am afraid of the (miserable) life in the womb (of another mother) and also the miseries of heat, cold, etc. (So) I wish to enter the cave(-shelter) of renunciation, the means for the painless transcendent state (of Brahman)'. Thus (he replies).

9. Having renounced the sacred fire he shall not return to it (even in mentally reciting the mantras pertaining to it).

10. 'For, I, (i.e. the mantra) (pertaining to this sacred fire) becoming extinct (being incompatible with renunciation) shall be merged into the oncoming (knowledge of Brahman).'

11. He may repeat the mantras pertaining to Self (realization).

12. He shall have consecration. (He shall be) wearing (ochre) coloured garment. (He shall remove) the hairs excluding those in the arm pits and the private parts. With (right) hand raised (he shall set forth as a mendicant monk), abandoning the path of worldly life. He shall move on without (a fixed) abode. Living on alms, he shall deeply ponder over (Vedantic texts) and meditate (on his identity with the transcendent Brahman). He shall possess pure knowledge (pavitram) for the protection of all beings.

13-14. (These) verses are there (or the same theme): (The mendicant monk shall have) a water pot, an (alms-) bowl, a sling

(to carry his effects), sandals to traverse a long distance (literally, over the three worlds), a patched garment to withstand cold, a loin cloth to cover (his privities), a purifying ring (pavitram of holy grass), a bath towel and an upper garment; other than these the ascetic shall give up all else.

15. He shall sleep on the sandy bed of a river or outside a temple. He shall not bother his body too much either with pleasures or pain.

16. Pure water should be used for bathing, drinking and cleansing. He shall not become pleased with praise nor shall he curse others when censured.

17. His alms-bowl shall be (a cup) made of leaves and the material for washing shall be the prescribed (fresh earth).

18. Thus provided with the means of living, he shall, with the senses subdued, always mutter the (philosophical) mantras. The wise (ascetic) shall realize in his mind (the identity of the individual self with the universal Self) which is the meaning of Om.

19. (From Brahman arose ether); from ether air; from air fire; from fire water; from water the earth. To (the prime cause of all) these primary elements. Brahman, I resort (in reverence); I resort to the ageless, immortal and indestructible Brahman.

20. In me, the ocean of unalloyed bliss, many a time arise and fall waves of the universe due to the winds of the fanciful sport of illusion (Maya).

21. I am not attached to my body just as the sky is not attached to the clouds. Hence how can I have its (i.e. the body's) characteristics during (the stages of) waking, dreaming and deep sleep ?

22. I am always far beyond imagination like ether; I am different from it (the body) as the sun is from the objects of illumination; I am ever changeless just like the unchangeable (i.e. the Meru mountain) and, like the ocean am I limitless.

23. I am Narayana, I am the destroyer of the (demon) Naraka, I am (Siva), the destroyer of the three (aerial) cities, I am the Purusha, I am the supreme Lord; I am the indivisible

consciousness, the witness of all; I am without a superior, I am devoid of 'I-ness' (egotism) and 'mine-ness' (possessiveness).

24-25. (The ascetic) shall, by the practice (of Yoga) bring together the Prana and Apana vital airs in the body. He shall place the (palms of the) two hands at the perineum, gently biting the (tip of the) tongue thrust out to the extent of a grain of barley. Similarly directing the eyes open to the extent of a blackgram seed, towards the (ether of the) ear (and the feet firmly resting) on the ground, he shall not allow the ear (to function) and the nose to smell (i.e. the five senses shall be controlled). (Thus he accomplishes the union of the Prana and Apana vital airs).

26. (Therefore the vital air passing through the Kundalini and the Susumna gets dissolved in the Sahasrarachakra at the top of the head. Then the vision, the mind, vital air and the 'fire' of the body reach) the seat of Siva (and get dissolved); that is Brahman; that is the transcendent Brahman. That (Brahman) will be realized by the practice (of Yoga), which is facilitated by the acquisition of practice in previous births.

27. With the (help of the) external and internal organs (the knowledge of the qualified Brahman) called effulgence, reaching the heart and supported by the vital air's capability (to proceed upwards, goes through the Susumna Nadi) and piercing the skull at the top of the body, one realizes the indestructible (qualified Brahman).

28. Those (sages) who attain the transcendent state (through the passage) in the skull at the top of their body, do never return (to the worldly life) for they realize the lower as well as the higher (Brahman).

29. The attributes of objects seen do not affect the onlooker who is different from them. The attributes of a householder do not affect him who remains non-aligned without any mental modification, just as a lamp (which suffers no change by the objects revealed by it).

30. Let (me) the non-aligned (sage) roll in water or on the ground; I am untouched by their characteristics just as the ether (in the pot) is not affected by the attributes of the pot.

31-32. I am free (from the effect) of activities, and changes, devoid of parts and form, I am without fancies, I am eternal , I am without a support and I am devoid of duality. I am the form of all (beings), I am the all, I am beyond everything and without a second; I am the one indivisible knowledge and I am the compact bliss of the Self.

33. Seeing everywhere the Self, considering the Self as without a second, enjoying the bliss of the Self, I remain without reflections.

34. Walking, standing, sitting, lying or otherwise, the wise sage delighting in the Atman shall live as he wishes (fulfilling his duties; and on leaving the world, will attain final liberation). Thus (ends) the Upanishad.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.

Let there be no denial at all:

Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,

Who am devoted to the Atman; may they reside in me.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Kundikopanishad, included in the Sama-Veda.

Para-Brahma Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !

May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Now then Saunaka, the great householder (mahashala) approached in due form the revered sage Pippalada of Angiras family and asked him: (All created things) were surely present in the divine ether of the heart of Brahman (the Hiranyagarbha). How did the great lord create them out of himself in different species and who is this great and powerful lore ? To him (Pippalada) said: The most excellent lore of Brahman which I now expound, (Brahman of that alone) is true. It shines brilliantly in the city of the transcendent Brahman, being beyond Rajas (and the other gunas), partless, pure, indestructible and sustaining the power of the senses and the vital airs. He is the creator of the group of bees (in the form of individual souls) and restrains (their outward vision). Remaining in the city of his Self, doing no worldly work (as an ascetic) (he realizes oneness with Brahman). (But) as a doer of action he reaps the fruit (of repeated births and deaths), like a farmer. The knower of the true nature of action does action, (without attachment). Knowing the secret of action, (that unattached action leads to liberation) (the ascetic) shall do action. Which person (possessing discrimination) will throw the net (of motivated action) on the one (Brahman, screening it) ? (Motiveless action) will not drag him (to worldliness), will not drag him.

2. The deities presiding over the vital breath are four (Vishva, Viraj, Otir and Turya). All the nadis (where the vital breath and the deities remain are also four). (The former two active in Rama and Arama get fatigued in the waking and dreaming states and rest

during) deep sleep as a hawk flying in the sky. Just as a hawk flying in the sky goes (when fatigued) into its abode, the nest, so the speaker (the Self) after remaining in this (waking) and the other (dreaming state, rests in deep sleep). This Self (while resting) in the golden transcendent sheath (of the ether of the heart) and being immortal is active in the three nadis (Rama, etc.,). (The first pada of this being avidya) it remains in the state of Brahman in the three quarters. The remaining pada (the Jiva) attains (its natural state) and then follows (i.e. attains liberation). Hence the speaker of elsewhere (the Jiva in the avidya) and the other (the Tripada Brahman are fancied to be different and thereby the Jiva wanders in bondage.

(Although) the Jiva remains in the golden transcendent sheath (of the ether of the heart,

yet it experiences the states of waking, etc., due to avidya). Just as Devadatta (i.e. any person) awakened from sleep when prodded with a stick does not go back (to sleep immediately, so also the Jiva getting wisdom from the Vedanta does not have the delusion of the three states of waking, etc.,); and it is not tainted by good or bad acts (such as the optional) charitable deeds. It is similar to a small boy who experiences joy without specific desires (in whatever thing that comes to him). Just as the luminous being (Jiva), (after getting fatigued in the waking and dreaming states) welcomes the joy of deep sleep, so it experiences bliss by realizing (its oneness with) the supreme effulgence (Brahman), which gives all round lustre to luminaries (such as the sun). Thus the heart (chitta) merges itself in the highest (Brahman) and thus realizing the Paramatman enjoys bliss. The pure colour (i.e. the state of non-distinction) arises from the (grace of) Ishvara. Again by the same path of turya-svapna (dreaming in the fourth state) he gives rest to the Self. Just as a leech moves from one position to another (the Jiva moves from the waking state of the turya to the dreaming state of the turya); this desire (to move from one state to another in the turya) arises due to (the grace of) Ishvara. By this the Jiva enjoys itself (by means of the distinctionful and

distinctionless deep meditation, Savikalpa and Nirvikalpa Samadhi).

The juncture of the individual and supreme consciousness is rejected as there is a tinge of distinction involved in it. (When distinctionlessness alone exists) it is the highest (i.e. Brahman) and there is nothing other than that. (When Self-realization does not result by the study, etc., of the scripture) then one shall resort to the eight-limbed Yoga; this like a flower of a plantain tree (ever rubbing against the stem and attaining the state of a blossom) succeeds (in attaining perfection). That which remains as the source of Indra (Ishvara) is ever awake there, as the source of the Veda (as Parameshvara). Beyond (the bonds of) good and bad, he (the ascetic) is not tainted by (accidental) good or bad actions. This effulgent Being is the (bestower of) favour on other gods (like the god Brahma), the 'internal check' of the form of unattached pure consciousness, the Purusha, the Hamsa of the Pranava, the supreme Brahman. It is not the chief Prana (vital breath). The Pranava is the Self (Jiva). (This state of the Jiva) remains as the first effulgent being. How can he who knows thus (the true nature of the Pranava) set forth difference (between the Jiva and Brahman) ? He realizes that the Jiva is Brahman (alone).

3. Then to this realized person reality (i.e. true wisdom) constitutes the inner tuft and sacred thread. To the Brahmana desirous of liberation is (allowed) the state of the inward tuft and sacred thread. The wearing of externally visible tuft and sacred thread (is necessary) for the householders engaged in rituals. The characteristic of the inward sacred thread is not clearly visible like external thread; it is the union with reality inwardly.

4. It (avidya) is not existent (as the cause is not visible), nor non-existent (as the effect is visible as the phenomenal world), nor both (existent and non-existent part, as the two are incompatible). It is not different (from Brahman as it has no independent existence), nor non-different (as it is not a substance), nor of both (different and non-different, as it is an impossibility). It is not possessed of parts (as the parts are absent in the cause), nor partless (as the effect is seen possessed of parts), nor a

combination of both. (Thus avidya is indescribable). It is to be discarded by the realization of oneness of Brahman and the Self; for it is the cause of illusion. Thus (it is to be understood).

5. There is nothing other than Brahman of the five padas (i.e. the turyatita). There are four places for realizing the inward Jiva-Brahman who consists of four padas inside the body. (The vyasti's four padas are: Vishva, Taijasa, Prajna and Turiya. The samasti's four padas are: Viraj, Sutra, Bija and Turiya). In the eyes, throat, heart and head there are (the four) states of waking, dreaming, deep sleep and turya. (Moreover the Atman is to be conceived as) the Ahavaniya, Garhapatya, Dakshina and Sabhya fires. In the waking state (the presiding deity is) the god Brahma, in dreaming state Vishnu, in deep sleep Rudra and the fourth state is the indestructible one, consisting of consciousness. Hence the four states (waking, etc.,) are to be considered as a covering by four fingers and just as the sacred thread is of ninety-six four-finger breadths (in extent) so the inward brahma-sutra consists of ninety-six categories (tattvas). As the sacred thread consists of three threads so the inward brahma-sutra is brought to the state of thirty two categories in each of the three gunas. This state of the triad purified by wisdom is to be known separately as the three gods (Brahma, Vishnu and Shiva). This is known as the nine Brahman-s possessed of nine attributes. These counted as nine, being rendered into three each having three attributes, are to be identified with the digits of the sun, moon and fire. The first and last (of the triad) are to be turned thrice in the middle and are to be considered as Brahma, Vishnu and Maheshvara. The first and last are to be joined and the knot of non-duality is to be made in the knot of consciousness. Then this which extends from the navel to the Brahmarandhra and connected with the twenty-seven tattvas separately and possessing the three gunas is to be considered as one though they are seen with the characteristics of the Trinity. This (inward) brahma-sutra is to be considered as hanging from the left shoulder reaching up to the right hip. The meeting together of the first and last is to be understood as having one foundation. Things

made of clay are considered real (but) it is verbosity (born of ignorance); the transformation is a (mere) name; that it is clay alone is the truth. (As there is no pot without clay, so the primary cause, Brahman alone is real).

With the two letters of the Hamsa (i.e. I am the Hamsa, Brahman) he should be convinced of the internal tuft and sacred thread. The state of a Brahmana is the state deserving meditation on Brahman. The state of being a sage has the absence of visible tuft and sacred thread. Thus the householder has visible tuft for performing ritual and the sacred thread for acquiring wisdom. To the state of the semblance of a Brahmana there is the tuft consisting of a mass of hair and sacred thread made of cotton threads. (The brahma-sutra is one alone); it is four (as Vishva, Viraj, etc.,) by quadruplication. The twenty-four tattvas constitute the threads. The nine tattvas constitute the one transcendent Brahman, (but people) provide many paths (such as Sankhya, Yoga, etc.,) due to difference in approach. Liberation is one alone to all, whether they are Brahma and the other gods, divine sages or human beings. Brahman is one alone. The state of the Brahmana is one alone. Castes, stages of life and special duties are divergent. The tuft is the same to the castes and stages of life. To the ascetic seeking salvation the basis of tuft and sacred thread, (the wise) declare, is the Pranava alone. The Hamsa is the tuft, the Pranava is the sacred thread and the Nada is the connecting link. This is the dharma and no other is the dharma. How is that ? The Pranava, Hamsa and Nada constitute the three fold thread and this remains in consciousness in one's heart. Know this to be the three fold Brahman. (The ascetic) shall discard the worldly tuft and sacred thread.

6. Having had a shave removing the tuft, a wise person shall discard the external sacred thread. He shall have as the sacred thread the transcendent Brahman which is indestructible.

7. For avoiding rebirth he shall ever long for liberation. The sutra is so called as it indicates (liberation); the sutra indeed is the highest position.

8. He knows the sutra who has become a seeker after liberation, a mendicant monk. He is the knower of the Veda, having unimpeachable conduct. He is the learned Brahmana who sanctifies by his presence the persons who sit in the same row to dine with him.

9. The Yogin, who is the knower of Yoga, a Brahmana and an ascetic shall wear that sutra by which all this (phenomenal world) is joined together (as a unity) just as gems are strung together in a thread.

10. A learned Brahmana who is deeply intent on Yoga and spiritual wisdom shall discard the external sacred thread. He who wears the sutra consisting of devotion to Brahman attains salvation. There is neither impurity nor the state of eating the leavings of others when one possesses that sutra.

11. Those who, having the sacred thread of spiritual wisdom, possess the sutra inwardly are the knowers of the sutra in the world and they are the (true) wearers of the sacred thread.

12. Their tuft and sacred thread consist of spiritual wisdom (Jnana), they are established in Jnana; to them Jnana alone is supreme and this Jnana is declared to be sanctifying.

13. The wise one whose tuft consists of Jnana and no other, like the flame emanating from fire, is said to possess the (true) tuft; not the others who wear (a mass of) hair.

14. Those who are immersed in activities, whether Vedic (ritual) or worldly actions live as Brahmanas in name only, filling their bellies. They come to grief and have rebirth again and again.

15. The sacred thread hanging from the left shoulder to the right hip is contrariwise (to liberation). The wise shall wear (i.e. possess) true knowledge which is rooted in consciousness, having threads in the form of true principles (tattvas) and extending from the navel to the tip of the aperture in the crown of the head (Brahmarandhra).

16. This sacred thread which forms part of ritual and made of (cotton) threads is to be worn by them (i.e. the ignorant). He whose tuft consists of wisdom as also his sacred thread has all the (true) characteristics of a Brahmana; others have none at all.

17. It is this sacred thread which is the supreme panacea. The wise one who wears this sacred thread attains liberation.

18. That learned Brahmana is entitled to renunciation who has the sacred thread both within and without; but the one having one (i.e. the external one) alone is never entitled to renunciation.

19. Hence by all effort the ascetic shall long for liberation.

Discarding the external thread he shall wear the internal sutra within himself.

20. Disregarding the external phenomenal world, tuft and sacred thread he shall hold on to the tuft and sacred thread in the form of the sacred syllable (Pranava) and Brahman (Hamsa) and thus equip himself for liberation. Thus declared the revered sage Saunaka. Thus (ends) the Upanishad.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !

May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !

May the glorious Indra bless us !

May the all-knowing Sun bless us !

May Garuda, the thunderbolt for evil, bless us !

May Brihaspati grant us well-being !

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Parabrahmopanishad, included in the Atharva-Veda.

Avadhuta Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1. Then, it is said, Samkriti approached the venerable Avadhuta, Dattatreya, and questioned: Venerable Sir, Who is an Avadhuta ? What is his condition ? What his characteristic ? And what his worldly existence ? To him replied the venerable Dattatreya, the most compassionate:

2. The Avadhuta is so called because he is immortal [akshara]; he is the greatest [varenya]; he has discarded worldly ties [dhutasamsarabandhana]; and he is the indicated meaning of the sentence 'Thou art That', etc., [tattvamasyadi-lakshya].

3. He who rests constantly in himself, after crossing (the barrier of) castes and stages (of social position) and thus rises above varnas and asramas and is in union (with God) is said to be an Avadhuta.

4. His joy [priya] is (to be envisaged as) the head; delight [moda] is his right wing; great delight [pramoda] his left wing; and bliss (his very self). Thus he assumes a fourfold condition.

5. One should identify Brahman neither with the head nor with the middle part nor with the bottom but with (what remains in the shape of) the tail, since it is said that Brahman is 'the Tail' and substratum. Thus, those who contemplate this fourfold division attain the supreme Goal.

6. Not by rituals, not by begetting children, not by wealth, but by renunciation [tyaga] alone a few attained immortality.

7. His (the Avadhuta's) worldly existence consists in moving about freely, with or without clothes. For them there is nothing righteous or unrighteous; nothing holy or unholy. Through all-consuming, correct knowledge [samgrahaneshiti] (the Avadhuta) performs

Ashvamedha sacrifice within (himself). That is the greatest sacrifice and the great Yoga.

8. Nought of this extraordinary, free action (of his) should be disclosed. This is the great vow [mahavrata]. He is not tainted like the ignorant.

9. As the sun absorbs all waters, and the fire consumes all things (remaining unaffected by them), even so, the pure Yogin enjoys all objects, unstained by virtues or sins.

10. As the ocean into which all waters flow maintains its own nature despite the water pouring in (from all sides), so, he alone attains peace into whom all desires flow in like manner; not he who seeks the objects of pleasure.

11. There is neither death nor birth; none is bound, none aspires. There is neither seeker after liberation nor any liberated; this indeed is the ultimate Truth.

12. Many were my activities perchance in the past for gaining things here and hereafter, or for obtaining liberation. All that is now of the past.

13. That itself is the state of contentment. Verily remembering the same (i.e. the past) achievements involving objects, he now remains thus ever content. The miserable ignorant, desirous of children, etc., needs must suffer.

14. Wherefore shall I suffer, who am filled with supreme bliss ? Let those who yearn to go to the other worlds perform rituals.

15. What shall I, who am of the nature of all the worlds, perform ? For what and how ? Let those who are worlds, perform ? For what and how ? Let those who are qualified interpret the Shastras or teach the Vedas.

16. I have no such qualification, since I am free of action. I have no desire for sleeping or begging, bathing or cleaning. Nor do I do them.

17. If onlookers thus superimpose, let them do so. What matters to me the superimposition of others ? A heap of the red-black berries (of the Abrus precatorius) would not burn, even if others superimposed fire on it. Likewise, I partake not of worldly duties superimposed (on me) by others.

18. Let them, who are ignorant of the reality, study the scriptures; knowing (the reality) why should I study ? Let them who have doubts reflect (upon what was studied). Having no doubts, I do not reflect.

19. Were I under illusion, I may meditate; having no illusion, what meditation can there be (for me) ? Confusion of body for the self, I never experience.

20. The habitual usage 'I am a man' is possible even without this confusion, for it is due to impressions accumulated during a long time.

21. When the results of actions set in motion [prarabdha-karman] are exhausted, the habitual usage also ends. This (worldly usage) will not cease even with repeated meditation unless such actions are exhausted.

22. If infrequency of worldly dealings is sought, let there be contemplation for you. Wherefore should I, to whom worldly dealings offer no hindrance, contemplate ?

23. Because I do not have distractions, I do not need concentration, distraction or concentration being of the mind that modifies.

24. What separate experience can there be for me, whom am of the nature of eternal experience ? What has to be done is done, what has to be gained is gained for ever.

25. Let my dealings, worldly, scriptural or of other kinds proceed as they have started, I being neither an agent (of action) nor one affected (by it).

26. Or, even though I have achieved what has to be achieved, let me remain on the scriptural path for the sake of the well-being of the world. What harm for me thereby?

27. Let the body be engaged in the worship of gods, bathing, cleaning, begging and so forth. Let speech repeatedly utter the tara-mantra or recite the Upanishadic passages.

28. Let thought contemplate Vishnu or let it be dissolved in the bliss of Brahman. I am the witness. I neither do nor cause any doing.

29. Being contented with duties fulfilled and achievements accomplished, he ceaselessly reflects as follows with a contented mind:

30. Blessed am I, blessed am I. Directly and always, I experience my own self. Blessed am I, blessed am I, the bliss of Brahman shines brightly in me.

31. Blessed am I, blessed am I. I do not see the misery of existence. Blessed am I, blessed am I; my ignorance has fled away.

32. Blessed am I, blessed am I; no duty exists for me. Blessed am I, blessed am I; everything to be obtained is now obtained.

33. Blessed am I, blessed am I. What comparison is there in the world for my contentment ! Blessed am I, blessed am I; blessed, blessed, again and again blessed.

34. Logical ! The virtues accrued have yielded fruit ! Indeed they have ! By the richness of virtue we are as we are.

35. Wondrous knowledge, wondrous knowledge ! Wondrous happiness, wondrous happiness ! Wondrous scriptures, wondrous scriptures ! Wondrous teachers, wondrous teachers !

36. He who studies this also achieves everything to be achieved. He becomes free of the sins of drinking liquor. He becomes free of the sins of stealing gold. He becomes free of the sins of killing a Brahmin. He becomes free of actions, ordained or prohibited. Knowing this, let him wander according to his free will. Om, Truth. Thus (ends) the Upanishad.

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Avadhuta Upanishad belonging to the Krishna-Yajur-Veda.

Katharudra Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1. The Gods, it is said, requested of the venerable (Brahma): Venerable Sir, impart to us the spiritual knowledge. He, the creator (Prajapati), replied:

2. After removing the hair including the tuft and discarding it, and after removing the sacred thread, looking at one's son (the following shall be uttered): 'Thou art the scripture , thou the sacrifice, thou the Vasatkara, thou the syllable Om, thou art Svaha, thou Svadha, thou the doer and thou the creator'. Then the son shall say: 'I am the scripture , I am the sacrifice, I am the Vasatkara, I am the syllable Om, I am Svaha, I am Svadha, I am the doer and I am the creator, I am the divine architect (Tvastir), I am the base'. These are the words (to be uttered). While parting (from the son) he shall not shed tears. Should he shed tears, the line of progeny will be broken. Circumambulating clockwise (his village) and not looking at anything he shall depart. Such a one is fit for the world of Brahman.

3. After studying the Vedas as a celibate student and performing the duties prescribed in the scriptures, after marrying and begetting sons and providing them with suitable means, having

performed sacrifices according to ability, he who has been permitted by elders and relatives shall take to renunciation. Reaching the forest he shall perform the Agnihotra sacrifice for twelve nights by pouring oblations of milk into the fire; for twelve nights he shall subsist on milk. At the end of twelve nights, the wooden vessels, being no more of use, shall be offered to the fire (with the mantra): 'This is the oblation of cooked rice to the Vaishvanara fire, to Prajapati, (this is) the oblation appointed in three potsherds to Vishnu and Agni'. The clay pots shall be consigned to the waters; the metal ones shall be given to the teacher, with the mantra: 'May you not desert me while parting from me, may I not desert you while I part from you'. He shall prostrate before the three fires – the household-fire, the southern-fire and the fire in which the oblations are offered. Some say that he shall consume a handful of ashes from the place where the fire-kindling sticks stand. After removing the hair including the tuft and discarding it, he shall abandon the sacred thread in the waters with the mantra, 'Bhuh Svaha'. Therefore, he shall resort to starvation or drowning in water or entering fire, or betake himself to the battle field; or he shall journey forward until he falls and dies or he shall enter a hermitage of elderly ascetics. He shall consume milk as the repast (of the evening). That shall be his offering for the evening. That (milk which he takes) in the morning is his morning (offering); that of the new-moon-day, the new-moon-day sacrifice; that of the full-moon-day, the full-moon-day sacrifice. The shaving of the hair, beard, etc., and cutting of nails in the spring comprise his Agnishtoma sacrifice.

4. After renunciation he shall not resume the fire-rituals. He shall recite the spiritual mantra: 'For I have become Death and would enter that which is coming into being (i.e. Brahman-knowledge)', etc. Saying 'Welfare to all beings', and contemplating the Self and naught else, lifting up the arms, he shall be one who has abandoned the (usual) path; he shall move about without any (fixed) abode. He shall subsist on alms, and shall not give any (gift). He shall not wear even scant (apparel) save during the rainy

season for the protection of the animal body. Here are the verses (to support this):

5-6. The water-pot, the ladle, the sling (to carry his effects), the staff, foot-wear, covering to protect from the cold, the loin-cloth, the garment (to cover the body), the ring of Kusa grass, the bath towel, as well as the upper cloth, the sacred thread and the scriptures – all these an ascetic shall renounce.

7. With purified water he shall bathe and wash and also drink of the same. He shall sleep on the sands of a river (bank) or in temples.

8. He shall not make the body endure the extremes of comfort or hardship. He shall not exult when praised, nor curse others when blamed.

9-11. The one who bears a staff (ascetic) shall be unfalteringly firm in celibacy. Looking at, touching, sporting, talking about, entering into secret dialogue, imagining, thinking about, or physical enjoyment (with women) – this is what the learned call the eightfold cohabitation. Brahmacharya [celibacy] is the contrary. It should be observed by those who seek Liberation.

11-12. The self-effulgent light which illumines the world ever shines. It is indeed the witness of the world, the Self of all, pure in form, the basis of all beings, whose nature is pure consciousness.

13. Not by action, not by (begetting) children, not by anything else, only by knowing Brahman, man attains Brahman.

14-15. That Brahman, which is without a second, and which is Truth, Knowledge and Happiness, is the object of (real) knowing. The best of the twice-born, who know Brahman residing in the cave which is called the highest heaven, during his transmigratory existence known as 'illusion', 'ignorance', etc., attain all desired things instantaneously.

16. He who realizes his own Self, which is the witness of the power called ignorance and illusion, knowing 'I am Brahman alone' becomes Brahman Itself.

17. From this Self which is one with Brahman and which is possessed of power (i.e. maya) arose the unmanifest ether (Akasa) like a rope-serpent.

18. Then from the ether emerged the unmanifest touch which is named 'air' (Vayu). Then from air emerged fire; from fire, water; and from water, the earth.

19. Then after dividing and compounding all those subtle (elements) into five, from them alone the auspicious Lord created the cosmic egg.

20. Enfolded in the cosmic egg are gods, anti-gods, Yakshas, Kinnaras, human beings, animals, birds, etc., in accordance with (the result of) their own actions.

21. The bodies of beings which appear in the form of (a framework of) bones, sinews, etc., is the self of the nature of food for the all-pervading Self.

22. Then, further within, is the self of Prana [vital energy] split (into five). Still further within is the self of the nature of mind which is different (from the others).

23. Next, even further within and different is the self of the nature of knowledge. Then, in the interior, distinct, is the self of the nature of bliss.

24. That (self) of the nature of food is pervaded by (the self) of the nature of vital energy; similarly (the self of) vital energy is by the nature (pervaded) by (the self) of the nature of mind.

25. The mind-self is pervaded by the self of knowledge. The ever-happy self of the nature of knowledge is always pervaded by bliss.

26. In the same way, the self of bliss is pervaded by Brahman, the witness, the innermost of all. Brahman is not (pervaded) by anything else.

27-28. By realizing directly this Brahman, which is named the Support (the Tail puccha), which is of the nature of truth, knowledge and non-duality, the essence, the joy, the eternal, the dweller in the body becomes happy everywhere. Wherefrom otherwise can there be happiness ?

28-29. If this supreme bliss which is the very Self of all beings were not existent, which human being can be alive ? Who can ever be active ?

29-30. Therefore it is this Being, shining fully in the consciousness, that ever makes happy the individual self, which is otherwise full of sorrow.

30-32. Only when the great ascetic realizes his complete unity without any difference from this, which is described as unseen, etc., he attains total fearlessness. This is the ultimate Good, supreme Immortality, absolute Existence, transcendent Brahman, beyond the three divisions (of time).

32-33. When an individual experiences even a slight difference in this (identity) he will have fear; there is no doubt.

33-34. Because of this sheath of bliss, from (God) Vishnu to a pillar – all always realize happiness though in different degrees.

34-35. For him who is versed in the scriptures, disinterested in attaining any position, and happy, the bliss which is his very nature shines forth by itself.

35-36. It is well known that word functions dependent upon a base (like jati, dravya, kriya, guna). Because of the absence of any (such) base, words recoil (from Brahman). For how can the word function in respect of the absolute bliss devoid of any base ?

37-38. This subtle mind which makes all things its object turns back from That, from which retreat also (the senses), hearing, touch, sight, etc., as well as the organs of actions; they are not capable of reaching the Supreme.

38-39. Realizing that Brahman which is Bliss, without a second, devoid of attributes, the solidarity of truth and consciousness, as one's own Self, one fears nought.

39-40. He who knows thus from the teaching of his Guru, who becomes master of himself, never suffers from the impact of good or bad actions.

40-41. The whole world which appeared formerly as the inflictor and the inflicted now shines as one's own Self, owing to the knowledge arising from the Vedantic teaching.

41-42. The pure (Brahman), God, the individual self, the knower, the means of knowledge, the object of knowledge and the result – thus, for empirical purposes, is the sevenfold distinction made.

43-44. (The Consciousness) devoid of the condition of Maya [cosmic nescience] is termed 'pure' (Brahman). When related to the cosmic nescience, it is God. Under the influence of the individual nescience (Avidya) it is the individual self. When related to the internal organ it is called the knower. In relationship with the modifications of the internal organ, it is called the means of knowledge.

45-46. The Consciousness which is not known is termed 'object'; and the consciousness which is known is called 'result'. The intelligent man should meditate upon his own Self as devoid of all conditioning.

46. He who knows this in reality becomes Brahman itself.

47. Now I speak of the true essence of the teaching of all Vedanta: dying oneself, becoming oneself, one yet remains oneself. Thus (ends) the Upanishad.

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Katharudropanishad belonging to the Krishna-Yajur-Veda.

Yajnavalkya Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Now King Janaka of the Videhas respectfully approached the sage Yajnavalkya and said: 'Revered Sir, expound to me renunciation'. Yajnavalkya said: Having completed the stage of a celibate student one may become a house-holder. From the stage of the house-holder he may become a forest-dweller (Vanaprastha) and then renounce. Or else he may become a mendicant monk from the stage of a celibate student or a house-holder or a forest-dweller. (There is also the provision that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is not observing vows (before the stage of renunciation) or observes them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining ritual fire at the death of his wife (Utsannagni) or one who does not maintain the ritual fire (anagnika).

2. Some (law givers) prescribe the sacrifice called Prajapatya (of which god Brahma is the presiding deity, prior to a twice-born embracing renunciation). But (though thus prescribed) he may not do so. He shall only perform the sacrifice Agneyi (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he helps (strengthens) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this sacrifice the three vital fluids (become strong like fire), namely the Sattva (semen), Rajas (blood) and Tamas (the dark one).

(Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra): 'Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)'. So

reciting the mantra he shall smell the fire. This is the source of fire, this vital air. '(May you) go unto fire (your source). Svaha'. Thus alone the mantra says.

3. Having procured the holy fire (from the house of a well-versed Vedic scholar) in the village he shall be directed to smell the fire as described previously. If he does not get the ritual fire he may offer oblations in the waters. For water is (presided over by) all the gods. Reciting 'I offer the oblation to all the gods, Svaha', he should tender the oblations and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat it, as this is beneficial. (Before eating the offered oblation he shall recite) the mantra of liberation (namely Om) which he shall realize as (the essence of) the three Vedas. He shall adore Brahman (Existence, Knowledge and Bliss) as that (connoted by Om). Cutting off the tuft of hair and sacred thread he shall recite thrice 'I have renounced'. (The royal sage Janaka accepted this elucidation by saying) 'Indeed, so it is, revered Yajnavalkya'.

4. (Then prompted by King Janaka) the sage Atri asked Yajnavalkya: How is one without the sacred thread (by wearing which alone he can perform rituals) a Brahmana ? Yajnavalkya replied: This alone is his sacred thread (the conviction), 'That (Self-effulgent) Atman (I am)'. He shall then ceremoniously sip water (thrice with the mantra, 'Reach the sea, Svaha', having previously discarded his tuft and sacred thread). This is the method (to be adopted by those who renounce the world).

5. Then (in the case of those entitled to renunciation) the mendicant monk wearing (ochre) coloured garment, with shaven head, accepting nothing (except food for bare sustenance), pure, injuring none (in thought, word and deed), (austerely) living on alms, becomes fit for realizing Brahman. This is the path of the mendicant monks. (In the case of the Kshatriyas and others not entitled to renunciation, they may seek liberation) by the path of the brave (by courting death in the battle-field), or fast (unto death as a discipline), or enter into water (to rise no more), or enter fire or undertake the great journey (in which they collapse by exhaustion). (For those entitled to renunciation) this way has been

prescribed by the god Brahma; the ascetic who has renounced the world (Sannyasin) following this path realizes Brahman. Thus (it is stated in the Vedanta). 'Thus indeed it is, revered Sir, Yajnavalkya', (appreciated the royal sage Janaka).

6. There are the well known sages called Paramahamsas (as in the days of yore, the sages) Samvartaka, Aruni, Svetaketu, Durvasas, Ribhu, Nidagha, Dattatreya, Suka, Vamadeva, Harita and others, wearing no distinguishing marks, with conduct beyond the ken (of worldly people) and who behaved as though bereft of their senses though (perfectly) sane.

7. Averse to others' wives and (desire to stay in) towns and discarding all these, namely, the threefold staff (bamboo), the water vessel, (the earthen plate) used for a meal, the ceremonial purification with water, the tuft and the sacred thread, internally as well as externally, in the waters reciting 'Bhuh, Svaha', (the Paramahamsa) shall seek the Atman.

8. Possessing a form as one new-born (i.e. unclad) unaffected by pairs (of opposites, such as heat and cold, pleasure and pain); accepting nothing (except alms, for bare sustenance); well established in the path of the truth of Brahman; of pure mind; receiving alms into the mouth (lit. into the vessel of the belly) at the prescribed time in order to sustain life, becoming equanimous at gain and loss (of alms), drinking water from the vessel of hand or from a water vessel, begging alms but to store in the belly; devoid of any other vessel; the watering place serving as water vessel; sheltering, equanimous at gain and loss of it, in an abode which is free from disturbance and is solitary (such as) an unoccupied house, a temple, a clump of (tall) grass (or hay stack), an ant-hill, the shade of a tree a potter's hut, a hut where ritual fire is kept, the sandy bank of a river, a mountain thicket, a cave, a hollow in a tree, the vicinity of a water fall or a piece of clean ground, without residing in a fixed abode; making no efforts (for gainful activity) and deeply intent on the uprooting of good and bad actions – such a sage who finally gives up his body in the state of renunciation is indeed a Paramahamsa. Thus (it has been declared).

9. The mendicant monk who is unclad (lit. clothed by the points of the compass), salutes none, has no desire for wife or son and is above aim and non-aim becomes the supreme God. Here there are the verses:

10. To one who has become an ascetic earlier and who is equal to him in characteristics, obeisance ought to be paid (by an ascetic) and never to any one else.

11. Even ascetics are seen who are careless, whose minds are in outward phenomenal things, are tale-bearers, eager to quarrel and whose views are condemned by the Veda.

12. If an ascetic remains in identity with the highest self-effulgent Brahman which is beyond name, etc., then to whom shall he, the knower of the Atman, pay obeisance ? Then the activity (of bowing) ought not to be done.

13. (If an ascetic is convinced that) the supreme God has entered into beings as the individual Self, then he may fully prostrate on the ground before dog, outcaste, cow or donkey.

14. What possibly is charming in a woman who is a doll made of flesh, in a cage of limbs which is moved by machinery and who is a conglomerate of tendons bones and joints ?

15. Are the eyes (of a woman) charming when we look at them after dissection into skin, flesh, blood and tears ? Why then do you get infatuated in vain ?

16. Similarly, Oh sage, is seen of the pearl necklace which shines bright (adoring women) in the onrush of the Ganga water down the shining slopes of the Meru mountain.

17. In cemeteries (situated) in remote places the same breast of a woman is eaten in due course by dogs as if it were a small morsel of food.

18. Having (attractive) tresses and putting on collyrium, women, difficult to touch but pleasing to the eyes are (verily) the flames of the fire of sin and they burn men as though they were straw.

19. Women pleasing and cruel, are the fuel for the hell-fires, that inflame even at a distance and though juicy (loveable) are devoid of moisture (flavour).

20. Silly women are the nets spread by the hunter called Cupid to entangle the bodies of men in the form of birds.

21. Woman is the bait stuck in the fish-hook at the string of evil propensity to catch men in the form of fish that are in the pond of worldly life and that are active in the mud of the mind.

22. Enough of women to me, forever, who are the strong caskets (to preserve) all gems of evil and are the chains of misery.

23. He who has a woman with him has desire for enjoyment; where is the scope for enjoyment to one who is without woman ? Discarding woman is discarding worldly life; one shall be happy after abandoning worldly life.

24. A son unborn worries the (would be) parents for long; when obtained (in the womb) he gives trouble due to miscarriage or the pangs of child-birth.

25. When the boy is born there is the worry of evil planes, illness, etc., and then his propensity to evil ways. When invested with the sacred thread he does not become learned and if he becomes wise he refuses marriage.

26. In youth he takes to adultery, etc., and has (the curse of) poverty when he has a family. There is no end of worry due to a son and if he is rich he (suddenly) may die.

27. The (good) ascetic has no fickleness of hands and feet; he is not unsteady in his eyes and he is not loose with his speech; conquering his senses he becomes one with Brahman.

28. When a person of discrimination sees equality and oneness between an enemy, a prisoner and his own body, where is (the scope for) anger, as towards the limbs of one's own body ?

29. If you have any anger against a wrong doer, how is it you do not have anger against anger, as it forcibly blocks (the path to) duty, wealth, love and liberation ?

30. My salutation to the anger against anger, which well sets ablaze its substratum and which gives one dispassion and awakens one to one's faults.

31. Where the people are always asleep the man of self-control is wide awake; where they are vigilant, Oh wise one, the prince among the Yogins, is in deep sleep. Be convinced that there is

consciousness here, that (all) this is consciousness alone and is pervaded by consciousness, that you are consciousness and I am consciousness, and all these worlds are of consciousness.

32. Ascetics should accept this, the highest position of being a Paramahansa. Oh best of sages, there is nothing higher than this. Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Yajnavalkyopanishad belonging to the Sukla-Yajur-Veda.

Varaha Upanishad

Translated by K. Narayanasvami Aiyar

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

CHAPTER - I

The great sage Ribhu performed penance for twelve Deva (divine) years. At the end of the time, the Lord appeared before him in the form of a boar. He said: "Rise, rise and choose your boon". The sage got up and having prostrated himself before him said: "O Lord, I will not, in my dream, wish of thee those things that are desired by the worldly. All the Vedas, Shastras, Itihasas

and all the hosts of other sciences, as well as Brahma and all the other Devas, speak of emancipation as resulting from a knowledge of thy nature. So impart to me that science of Brahman which treats of thy nature.”

Then the boar-shaped Bhagavan (Lord) said:

1. Some disputants hold that there are twenty-four Tattvas (principles) and some thirty-six, whilst others maintain that there are ninety-six.
2. I shall relate them in their order. Listen with an attentive mind. The organs of sense are five, viz., ear, skin, eye and others.
3. The organs of action are five, viz., mouth, hand, leg and others. Pranas (vital airs) are five; sound and other (viz., rudimentary principles) are five.
4. Manas, Buddhi, Chitta and Ahankara are four; thus those that know Brahman know these to be the twenty-four Tattvas.
5. Besides these, the wise hold the quintuplicated elements to be five, viz., earth, water, fire, Vayu and Akasa;
6. The bodies to be three, viz., the gross, the subtle and the Karana or causal; the states of consciousness to be three, viz., the waking, the dreaming and the dreamless sleeping.
- 7-8. The Munis know the total collection of Tattvas to be thirty-six (coupled with Jiva). With these Tattvas, there are six changes, viz., existence, birth, growth, transformation, decay and destruction.
9. Hunger, thirst, grief, delusion, old age and death are said to be the six infirmities.
10. Skin, blood, flesh, fat, marrow and bones are said to be the six sheaths. Passion, anger, avarice, delusion, pride and malice are the six kinds of foes.
11. Vishva, Taijasa and Prajna are the three aspects of the Jiva. Sattva, Rajas and Tamas are the three Gunas (qualities).
12. Prarabdha, Sanchita and Agamin are the three Karmas. Talking, lifting, walking, excreting and enjoying are the five actions (of the organs of action);
13. And there are also thought, certainty, egoism, compassion, memory (functions of Manas, etc.), complacency, sympathy and

indifference;

14. Dik (the quarters), Vayu, Sun, Varuna, Ashvini Devas, Agni, Indra, Upendra and Mrityu (death); and then the moon, the four-faced Brahma, Rudra, Kshetrajna and Ishvara.

15-16. Thus these are the ninety-six Tattvas. Those that worship, with devotion, me of the form of boar, who am other than the aggregate of these Tattvas and am without decay are released from Ajnana and its effects and become Jivanmuktas.

17. Those that know these ninety-six Tattvas will attain salvation in whatever order of life they may be, whether they have matted hair or are of shaven head or have (only) their tuft of hair on.

There is no doubt of this.”

Thus ends the first Chapter of Varaha Upanishad.

CHAPTER - II

1. The great Ribhu (again) addressed the Lord of Lakshmi of the form of boar thus: “O Lord, please initiate me into the supreme Brahma-Vidya (or science).”

2-3. Then the Lord who removes the miseries of his devotees being thus questioned, answered thus: “Through (the right observance of) the duties of one’s own caste and orders of life, through religious austerities and through the pleasing of the Guru (by serving him rightly), arise to persons the four, Vairagya, etc. They are the discrimination of the eternal from the non-eternal; indifference to the enjoyments of this and the other worlds;

4-5(a). The acquisition of the six virtues, Sama, etc., and the longing after liberation. These should be practised. Having subdued the sensual organs and having given up the conception of ‘mine’ in all objects, you should place your consciousness of ‘I’ in (or identify yourself with) me, who am the witness Chaitanya (consciousness).

5(b)-7(a). To be born as a human being is difficult – more difficult it is to be born as a male being – and more so is it to be born as a Brahmana. Even then, if the fool does not cognise through the hearing, etc., of Vedanta, the true nature of the Sachchidananda (of Brahman) that is all-pervading and that is beyond all caste and orders of life, when will he obtain Moksha?

7(b)-8. I alone am happiness. There is none other. If there is said to be another, then it is not happiness. There is no such things as love, except on my account. The love that is on account of me is not natural to me. As I am the seat of supreme love, that 'I am not' is not.

9. He who is sought after by all, saying "I should become such", is myself, the all-pervading. How can non-light affect Atman, the self-shining which is no other than the light whence originates the words 'I am not light'.

10-12(a). My firm conviction is whoever knows for certain that (Atman) which is self-shining and has itself no basis (to rest upon), is one of Vijnana. The universe, Jiva, Ishvara, Maya and others do not really exist, except my full Atman.

12(b)-13(a). I have not their characteristics, Karma which has Dharana and other attributes and is of the form of darkness and Ajnana is not fit to touch (or affect) me, who am Atman, the self-resplendent.

13(b)-14(a). That man who sees (his) Atman which is all-witness and is beyond all caste and orders of life as of the nature of Brahman, becomes himself Brahman.

14(b)-15(a). Whoever sees, through the evidence of Vedanta, this visible universe as the Supreme Seat which is of the form of light, attains Moksha at once.

15(b)-16(a). When that knowledge which dispels the idea that this body (alone) is Atman, arises firmly in one's mind as was before the knowledge that this body (alone) is Atman, then that person, even though he does not desire Moksha, gets it.

16(b)-17(a). Therefore how will a person be bound by Karma, who always enjoys the bliss of Brahman which has the characteristics of Sachchidananda and which is other than Ajnana ?

17(b)-18. Persons with spiritual eyes see Brahman, that is the witness of the three states that has the characteristics of be-ness, wisdom and bliss, that is the underlying meaning of the words 'Thou' (Tvam) and 'I' (Aham) and that is untouched by all the stains.

19. As a blind man does not see the sun that is shining, so an

ignorant person does not see (Brahman). Prajnana alone is Brahman. It has truth and Prajnana as its characteristics.

20. By thus cognising Brahman well, a person becomes immortal. One who knows his own Atman as Brahman, that is bliss and without duality and Gunas (qualities) and that is truth and absolute consciousness is not afraid of anything.

21. That which is consciousness alone which is all-pervading, which is eternal, which is all-full, which is of the form of bliss and which is indestructible, is the only true Brahman.

22-23(a). It is the settled determination of Brahma-Jnanis that there is naught else but that. As the world appears dark to the blind and bright to those having good eyes, so this world full of manifold miseries to the ignorant is full of happiness to the wise.

23(b)-24(a). In me, of the form of boar, who am infinite and the Bliss of absolute Consciousness, if there is the conception of non-dualism, where then is bondage ? And who is the one to be emancipated ?

24(b)-25(a). The real nature of all embodied objects is ever the absolute Consciousness. Like the pot seen by the eyes, the body and its aggregates are not (viz., do not really exist).

25(b)-26. Knowing, as Atman, all the locomotive and fixed worlds that appear as other than Atman, meditate upon them as 'It I am'. Such a person then enjoys his real nature. There is no other to be enjoyed than one-Self.

27. If there is anything that is, then Brahman alone has that attribute. One who is perfect in Brahma-Jnana, though he always sees this established universe, does not see it other than his Atman.

28-30. By cognising clearly my form, one is not trammelled by Karma. He is an undaunted person who by his own experience cognises as his own real nature all (the universe and Brahman) that is without the body and the organs of sense – that is the all-witness – that is the one noumenal Vijnana, that is the blissful Atman (as contrasted with Jivatma or the lower self) and that is the self-resplendent. He is one that should be known as 'I' (myself). O Ribhu, may you become He.

31. After this, there will be never any experience of the world. Thereafter there will always be the experience of the wisdom of one's own true nature. One who has this known fully Atman has neither emancipation nor bondage.

32. Whoever meditates, even for one Muhurta (48 minutes) through the cognition of one's own real form, upon Him who is dancing as the all-witness, is released from all bondage.

33. Prostrations – prostrations to me who am in all the elements, who am the Chidatma (viz., Atman of the nature of wisdom) that is eternal and free and who am the Pratyagatman.

34-35. O Devata, you are I. I am you. Prostrations on account of myself and yourself who are infinite and who are Chidatma, myself being the supreme Isha (Lord) and yourself being Shiva (of a beneficent nature). What should I do ? Where should I go ? What should I reject ?

36. (Nothing, because) the universe is filled by me as with the waters on the universal deluge. Whoever gives up (fondness) love of the external, love of the internal and love of the body and thus gives up all associations, is merged in me. There is no doubt about it.

37. That Paramahansa (ascetic) who, though living in the world, keeps aloof from human congregation as from serpent, who regards a beautiful woman as a (living) corpse and the endless sensual objects as poison and who has abandoned all passion and is indifferent towards all objects is no other than Vasudeva, (viz.,) myself.

38. This is Satya (Truth). This is nothing but truth. It is truth alone that is now said. I am Brahman, the truth. There is naught else but I.

39. (The word) 'Upavasa' (lit., dwelling near) signifies the dwelling near (or union) of Jivatma and Paramatman and not (the religious observance as accepted by the worldly of) emaciating the body through fasts.

40. To the ignorant, what is the use of the mere drying up of the body ? By beating about the hole of a snake, can we be said to have killed the big snake within.

41. A man is said to attain Paroksha (indirect) wisdom when he knows (theoretically) that there is Brahman; but he is said to attain Sakshatkara (direct cognition) when he knows (or realises) that he is himself Brahman.

42. When a Yogin knows his Atman to be the Absolute, then he becomes a Jivanmukta.

43. To Mahatmas, to be always in the state 'I am Brahman' conduces to their salvation. There are two words for bondage and Moksha. They are 'mine' and 'not mine'.

44. Man is bound by 'mine', but he is released by 'not mine'. He should abandon all the thoughts relating to externals and so also with references to internals. O Ribhu, having given up all thoughts, you should rest content (in your Atman) ever."

45. The whole of the universe is caused through Sankalpa alone. It is only through Sankalpa that the universe manifests. Having abandoned the universe, which is of the form of Sankalpa and having fixed your mind upon the Nirvikalpa (one which is changeless), meditate upon my abode in your heart.

46. O most intelligent being, pass your time in meditating upon me, glorifying me in songs, talking about me to one another and thus devoting yourself entirely to me as the Supreme.

47. Whatever is Chit (consciousness) in the universe is only Chinmatra. This universe is Chinmaya only. You are Chit. I am Chit; contemplate upon the worlds also as Chit.

48-49(a). Make the desires nil. Always be without any stain. How then can the bright lamp of Atmic Vijnana arising through the Vedas be affected by the Karma arising from the ignorance of the actor and the agent ?

49(b)-50(a). Having given up not-Atman and being in the world unaffected by it, delight only in the Chinmatra within, ever intent on the One.

50(b)-51(a). As the Akasa of the pot and that of the house are both located in the all-pervading Akasa, so the Jivas and Ishvara are only evolved out of me, the Chidakasa (the one Akasa of universal consciousness).

51(b)-52(a). So that which did not exist before the evolution of

Atmas (Jiva) (and Ishvara) and that which is rejected at the end (viz., universal deluge) is called Maya by Brahma-Jnanis through their discrimination.

52(b)-53(a). Should Maya and its effects (the universe) be annihilated, there is no state of Ishvara, there is no state of Jiva. Therefore like the Akasa without its vehicle, I am the immaculate and Chit.

53(b)-54. The creation, sentient as well as non-sentient from Ikshana (thinking) to Pravesha (entry) of those having the forms of Jivas and Ishvara is due to the creation (or illusion) of Ishvara; while the Samsara (worldly existence) from the waking state to salvation is due to the creation of Jiva.

55. So the Karmas ordained in the sacrifice (called) Trinachaka (so called after Nachiketas of Katha Upanishad) to Yoga are dependent upon the illusion of Ishvara; while (the systems from) Lokayata (atheistical system) to Sankhya rest on the illusion of Jiva.

56. Therefore aspirants after salvation should never make their heads enter into the field of controversy regarding Jiva and Ishvara. But with an undisturbed mind, Tattvas of Brahman should be investigated.

57. Those who do not cognise the Tattva of the secondless Brahman are all deluded persons only. Whence (then) is salvation to them ? Whence then is happiness (to them) in this universe ?

58. What if they have the thoughts of the superiority and inferiority (of Ishvara and Jiva) ? Will sovereignty and mendicancy (experienced by a person) in the dreaming state affect him in his waking state ?

59. When Buddhi is absorbed in Ajnana, then it is termed, by the wise, sleep. Whence then is sleep to me who have not Ajnana and its effects ?

60. When Buddhi is in full bloom, then it is said to be the Jagrat (waking state). As I have no changes, etc., there is no waking state to me.

61. The moving about of Buddhi in the subtle Nadis constitutes the dreaming state. In me without the act of moving about, there

is no dreaming.

62. Then at the time of Sushupti when all things are absorbed, enveloped by Tamas, he then enjoys the highest bliss of his own nature in an invisible state.

63. If he sees everything as Chit without any difference, he alone is an actual Vijnani. He alone is Shiva. He alone is Hari. He alone is Brahma.

64. This mundane existence which is an ocean of sorrow, is nothing but a long-lived dream, or an illusion of the mind or a long-lived reign of the mind. From rising from sleep till going to bed, the one Brahman alone should be contemplated upon.

65. By causing to be absorbed this universe which is but a superimposition, the Chitta partakes of my nature. Having annihilated all the six powerful enemies, through their destruction become the non-dual One like the scent-elephant.

66. Whether the body perishes now or lasts the age of moon and stars, what matters it to me having Chit alone as my body ? What matters it to the Akasa in the pot, whether it (the pot) is destroyed now or exists for a long time.

67. While the Slough of a serpent lies cast off lifeless in its hole, it (the serpent) does not evince any affection towards it.

68. Likewise the wise do not identify themselves with their gross and subtle bodies. If the delusive knowledge (that the universe is real) with its cause should be destroyed by the fire of Atma-Jnana, the wise man becomes bodiless, through the idea 'It (Brahman) is not this; It is not this'.

69. Shastras, the knowledge of reality (of the universe) perishes. Through direct perception of truth, one's fitness for action (in this universe) ceases. With the cessation of Prarabdha (the portion of the past Karma which is being enjoyed in this life), the destruction of the manifestation (of the universe) takes place. Maya is thus destroyed in a three-fold manner.

70. If within himself no identification (of Jiva) with Brahman takes place, the state (of the separateness) of Jiva does not perish. If the non-dual one is truly discerned, then all affinities (for objects) cease.

71. With the cessation of Prarabdha (arising from the cessation of affinities), there is that of the body. Therefore it is certain that Maya perishes thus entirely. If it is said that all the universe is, that Brahman alone is that is of the nature of Sat.

72. If it is said that the universe shines, then it is Brahman alone that shines. (The mirage of) all the water in an oasis is really no other than the oasis itself. Through inquiry of one's Self, the three worlds (above, below and middle) are only of the nature of Chit.

73. In Brahman, which is one and alone, the essence of whose nature is absolute consciousness and which is remote from the differences of Jiva, Ishvara and Guru, there is no Ajnana. Such being the case, where then is the occasion for the universe there ? I am that Brahman which is all full.

74. While the full moon of wisdom is robbed of its lustre by the Rahu (one of the two nodes of the moon) of delusion, all actions such as the rites of bathing, alms-giving and sacrifice performed during the time of eclipse are all fruitless.

75. As salt dissolved in water becomes one, so if Atman and Manas become identified, it is termed Samadhi.

76. Without the grace of a good (perfect) guru, the abandonment of sensual objects is very difficult of attainment; so also the perception of (divine) truth and the attainment of one's true state.

77. Then the state of being in one's own self shines of its own accord in a Yogin in whom Jnana-Sakti has dawned and who has abandoned all Karmas.

78. The (property of) fluctuation is natural to mercury and mind. If either mercury is bound (or consolidated) or mind is bound (or controlled), what then on this earth cannot be accomplished ?

79. He who obtains Murchchha cures all diseases. The dead are brought to life again. He who has bound (his mind or mercury) is able to move in the air. Therefore mercury and mind confer upon one the state of Brahman.

80. The master of Indriyas (the organs) is Manas (mind). The master of Manas is Prana. The master of Prana is Laya (absorption Yoga). Therefore Laya-Yoga should be practised.

81. To the Yogins, Laya(-Yoga) is said to be without actions and

changes. This Laya (absorption) of mind which is above speech and in which one has to abandon all Sankalpas and to give up completely all actions, should be known through one's own (experience).

82. As an actress, though subject (or dancing in harmony) to music, cymbals and other musical instruments of time, has her mind intent upon the protection of the pot on her head, so the Yogin, though intent for the time being upon the hosts of objects, never leaves off the mind contemplating on Brahman.

83. The person who desires all the wealth of Yoga should, after having given up all thoughts, practise with a subdued mind concentration on Nada (spiritual sound) alone."

Thus ends the second Chapter of Varaha Upanishad.

CHAPTER - III

1. "The One Principle cannot at any time become of manifold forms. As I am the partless, there is none else but myself.

2. Whatever is seen and whatever is heard is no other than Brahman. I am that Para-Brahman, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the truth, the wisdom and the endless.

3. I am of the nature of bliss; I am of undivided wisdom; I am the supreme of the supreme; I am the resplendent absolute Consciousness. As the clouds do not touch the Akasa, so the miseries attendant on mundane existence do not affect me.

4. Know all to be happiness through the annihilation of sorrow and all to be of the nature of Sat (be-ness) through the annihilation of Asat (not-be-ness). It is only the nature of Chit (Consciousness) that is associated with this visible universe. Therefore my form is partless.

5. To an exalted Yogin, there is neither birth nor death, nor going (to other spheres), nor returning (to earth); there is no stain or purity or knowledge but (the universe) shines to him as absolute Consciousness.

6. Practise always silence 'I am (viz., that you yourself are) Para-Brahman' which is truth and absolute Consciousness, which is

undivided and non-dual, which is invisible, which is stainless, which is pure, which is second-less and which is beneficent.

7. It (Brahman) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family and Gotra (clan).

Practise silence – I am Chit, which is the Vivarta-Upadana (viz., the illusory cause) of the universe.

8. Always practise silence – I am (viz., you are) the Brahman, that is the full, the secondless, the undivided consciousness which has neither the relationship nor the differences existing in the universe and which partakes of the essence of the non-dual and the supreme Sat and Chit.

9. That which always is and that which preserves the same nature during the three periods of time, unaffected by anything, is my eternal form of Sat.

10. Even the state of happiness which is eternal without Upadhis (vehicles) and which is superior to all the happiness derivable from Sushupti is of my bliss only.

11. As by the rays of the sun, thick gloom is soon destroyed, so darkness, the cause of rebirth is destroyed by Hari (Vishnu) Viz., the sun's lustre.

12. Through the contemplation and worship of my (Hari's) feet, every person is delivered from his ignorance. The means of destroying deaths and births is only through the contemplation of my feet.

13. As a lover of wealth praises a wealthy man, so if with earnestness a person praises the Cause of the universe, who will not be delivered from bondage ?

14. As in the presence of the sun the world of its-own accord begins to perform its actions, so in my presence all the worlds are animated to action.

15. As to the mother-of pearl, the illusory conception of silver is falsely attributed, so to me is falsely attributed through Maya this universe which is composed of Mahat, etc.

16. I am not with those differences that are (observable) in the body of low caste men, the body of cow, etc., the fixed one's, the bodies of Brahmanas and others.

17. As to a person, even after being relieved from the misconception of the directions, the (same misconception of) direction continues (as before), just so is to me the universe though destroyed by Vijnana. Therefore the universe is not.

18. I am neither the body nor the organs of sense and action, nor Pranas, Nor Manas, nor Buddhi, nor Ahankara, nor Chitta, nor Maya, nor the universe including Akasa and others.

19. Neither am I the actor, the enjoyer, nor he who causes the enjoyment. I am Brahman that is Chit, Sat and Ananda alone and that is Janardana (Vishnu).

20. As, through the fluctuation of water, the sun (reflected therein) is moved, so Atman arises in this mundane existence through its mere connection with Ahankara.

21. This mundane existence has Chitta as its root. This (Chitta) should be cleansed by repeated effort. How is it you have your confidence in the greatness of Chitta ?

22. Alas, where is all the wealth of the kings ! Where are the Brahmanas ? Where are all the worlds ? All old ones are gone. Many fresh evolutions have occurred.

23. Many Crores of Brahmas have passed away. Many kings have flitted away like particles of dust. Even to a Jnani, the love of the body may arise through the Asura (demoniacal) nature. If the Asura nature should arise in a wise man, his knowledge of truth becomes fruitless.

24. Should Rajas and others generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again ?

25. Just as a very intelligent person delights in the shortcomings of another, so if one finds out his own faults (and corrects them) who will not be relieved from bondage ?

26. O Lord of Munis, only he who has not Atma-Jnana and who is not an emancipated person, longs after Siddhis. He attains such Siddhis through medicine, (or wealth), Mantras, religious works, time and skill.

27. In the eyes of an Atma-Jnani, these Siddhis are of no importance. One who has become an Atma-Jnani, one who has his sight solely on Atman, and one who is content with Atman (the

higher Self) through (his) Atman (or the lower self), never follows (the dictates of) Avidya.

28. Whatever exists in this world, he knows to be of the nature of Avidya. How then will an Atma-Jnani who has relinquished Avidya be immersed in (or affected by) it.

29. Though medicine, Mantras, religious work, time and skill (or mystical expressions) lead to the development of Siddhis, yet they cannot in any way help one to attain the seat of Paramatman.

30. How then can one who is an Atma-Jnani and who is without his mind be said to long after Siddhis, while all the actions of his desires are controlled ?”

Thus ends the third Chapter of Varaha Upanishad.

CHAPTER - IV

On another occasion Nidagha asked Lord Ribhu to enlighten him as to the characteristics of Jivanmukti. To which Ribhu replied in the affirmative and said the following: “In the seven Bhumikas (or stages of development of wisdom) there are four kinds of Jivanmuktas. Of these the first stage is Subhechcha (good desire); the second is Vicharana (inquiry); the third is Tanumanasi (or pertaining to the thinned mind); the fourth is Sattvapatti (the attainment of Sattva); the fifth is Asamsakti (non-attachment); the sixth is the Padartha-Bhavana (analysis of objects) and the seventh is the Turya (fourth or final stage). The Bhumika which is of the form of Pranava (Om) is formed of (or is divided into) Akara – ‘A’, Ukara – ‘U’, Makara - ‘M’ and Ardha-Matra. Akara and others are of four kinds on account of the difference of Sthula (gross) Sukshma (subtle), Bija (seed or causal) and Sakshi (witness). Their Avasthas are four: waking, dreaming, dreamless sleeping and Turya (fourth). He who is in (or the entity that identifies itself with) the waking state in the gross Amsa (essence or part) of Akara is named Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in the dreaming state (or the entity which identifies itself with the dreaming state) in the gross essence of Ukara is Vishva;

in the subtle essence, he is termed Taijasa; in the Bija essence, is termed Prajna; and in the Sakshi essence, he is termed Turya. He who is in the Sushupti state in the gross essence of Makara is termed Vishva; in the subtle essence, Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in Turya State in the gross essence of Ardha-Matra is termed Turya-Vishva. In the subtle, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya-Turya.

The Turya essence of Akara is (or embraces) the first, second and third (Bhumikas or stages of the seven). The Turya essence of Ukara embraces the fourth Bhumika. The Turya essence of Makara embraces the fifth Bhumika. The Turya essence of Ardha-Matra is the sixth stage. Beyond this, is the seventh stage.

One who functions in the (first) three Bhumikas is called Mumukshu; one who functions in the fourth Bhumika is called a Brahnavit; one who functions in the fifth Bhumika is called a Brahmaavidvara; one who functions in the sixth Bhumika is called a Brahmaavidvariya; and one in the seventh Bhumika is called a Brahmaavidvarishtha. With reference to this, there are Slokas.

They are:

1. Subhechcha is said to be the first Jnana-Bhumi (or stage of wisdom); Vicharana, the second; Tanumanasi, the third;
2. Sattvapatti, the fourth; then come Asamsakti as the fifth, Padartha-Bhavana as the sixth and Turya as the seventh.
3. The desire that arise in one through sheer Vairagya (after resolving) 'Shall I be ignorant ? I will be seen by the Shastras and the wise' (or 'I will study the books and be with the wise') – is termed by the wise as Subhechcha.
4. The association with the wise and Shastras and the following of the right path preceding the practice of indifference is termed Vicharana.
5. That stage wherein the hankering after sensual objects is thinned through the first and second stages is said to be Tanumanasi.

6. That stage wherein having become indifferent to all sensual objects through the exercise in the (above) three stages, the purified Chitta rests on Atman which is of the nature of Sat is called Sattvapatti.

7. The light (or manifestation) of Sattva-Guna that is firmly rooted (in one) without any desire for the fruits of actions through the practice in the above four stages is termed Asamsakti.

8-9. That stage wherein through the practice in the (above) five stages one, having found delight in Atman, has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed Padartha-Bhavana, the sixth stage.

10. The stage wherein after exceedingly long practice in the (above) six stages one is (immovably) fixed in the contemplation of Atman alone without the difference (of the universe) is the seventh stage called Turya.

11. The three stages beginning with Subhechcha are said to be attained with (or amidst) differences and non-differences.

(Because) the universe one sees in the waking state he thinks to be really existent.

12. When the mind is firmly fixed on the non-dual One and the conception of duality is put down, then he sees this universe as a dream through his union with the fourth stage.

13. As the autumnal cloud being dispersed vanishes, so this universe perishes. O Nidagha, be convinced that such a person has only Sattva remaining.

14. Then having ascended the fifth stage called Sushuptipada (dreamless sleeping seat), he remains simply in the non-dual state, being freed from all the various differences.

15-16(a). Having always introvision though ever participating in external actions, those that are engaged in the practice of this (sixth stage) are seen like one sleeping when fatigued (viz., being freed from all affinities).

16(b). (Lastly) the seventh stage which is the ancient and which is called Gudhasupti is generally attained.

17. Then one remains in that secondless state without fear and

with his consciousness almost annihilated where there is neither Sat nor Asat, neither self nor not-self.

18. Like an empty pot in the Akasa, there is void both within and without; like a filled vessel in the midst of an ocean, he is full both within and without.

19. Do not become either the knower or the known. May you become the Reality which remains after all thoughts are given up.

20. Having discarded (all the distinctions of) the seer, the sight and the seen with their affinities, meditate solely upon Atman which shines as the supreme Light.

21. He is said to be a Jivanmukta (emancipated person) in whom, though participating in the material concerns of the world, the universe is not seen to exist like the invisible Akasa.

22. He is said to be a Jivanmukta, the light of whose mind never sets or rises in misery or happiness and who does not seek to change what happens to him (viz., either to diminish his misery or increase his happiness).

23. He is said to be a Jivanmukta who though in his Sushupti is awake and to whom the waking state is unknown and whose wisdom is free from the affinities (of objects).

24. He is said to be a Jivanmukta whose heart is pure like Akasa, though acting (as it) in consonance to love, hatred, fear and others.

25. He is said to be a Jivanmukta who has not the conception of his being the actor and whose Buddhi is not attached to material objects, whether he performs actions or not.

26. He is said to be a Jivanmukta, of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear.

27. He is said to be a Jivanmukta, who though participating in all the illusory objects, is cool amidst them and is a full Atman, (being) as if they belonged to others.

28. O Muni, he is said to be a Jivanmukta, who having eradicated all the desires of his Chitta, is (fully) content with me who am the Atman of all.

29. He is said to be a Jivanmukta, who rests with an unshaken

mind in that all pure abode which is Chinmatra and free from all the modifications of Chitta.

30. He is said to be a Jivanmukta in whose Chitta do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal.

31. Through the path of the Guru and Shastras, enter soon sat – the Brahman that is immutable, great, full and without objects – and be firmly seated there.

32. Shiva alone is Guru; Shiva alone is Vedas; Shiva alone is Lord; Shiva alone is I; Shiva alone is all. There is none other than Shiva.

33. The undaunted Brahmana having known Him (Shiva) should attain wisdom. One need not utter many words as they but injure the organ of speech.

34. (The Rishi) Suka is a Mukta (emancipated person). (The Rishi) Vamadeva is a Mukta. There are no others (who have attained emancipation) than through these (viz., the two paths of these two Rishis). Those brave men who follow the path of Suka in this world become Sadyo-Muktas (viz., emancipated) immediately after (the body wear away);

35. While those who always follow the path of Vamadeva (i.e., Vedanta) in this world are subject again and again to rebirths and attain Krama (gradual) emancipation, through Yoga, Sankhya and Karmas associated with Sattva (Guna).

36. Thus there are two paths laid down by the Lord of Devas (viz.,) the Suka and Vamadeva paths. The Suka path is called the bird's path; while the Vamadeva path is called the ant's path.

37-38. Those persons that have cognised the true nature of their Atman through the mandatory and prohibitory injunctions (of the Vedas), the inquiry into (the true meaning of) Maha-Vakyas (the sacred sentences of the Vedas), the Samadhi of Sankhya Yoga or Asamprajnata Samadhi and that have thereby purified themselves, attain the supreme seat through the Suka path.

39-40. Having, through Hatha-Yoga practice with the pain caused by Yama, postures, etc., become liable to the ever recurring

obstacles caused by Anima and other (Siddhis) and having not obtained good results, one is born again in a great family and practises Yoga through his previous (Karmic) affinities.

41. Then through the practice of Yoga during many lives, he attains salvation (viz.,) the supreme seat of Vishnu through the Vamadeva path.

42. Thus there are two paths that lead to the attainment of Brahman and that are beneficent. The one confers instantaneous salvation and the other confers gradual salvation. To one that sees (all) as the one (Brahman), where is delusion ? Where is sorrow ?

43. Those that are under the eyes of those whose Buddhi is solely occupied with the truth (of Brahman) that is the end of all experience are released from all heinous sins.

44. All beings inhabiting heaven and earth that fall under the vision of Brahman are at once emancipated from the sins committed during many Crores of births.”

Thus ends the fourth Chapter of Varaha Upanishad.

CHAPTER - V

Then Nidagha asked Lord Ribhu to enlighten him as to the rules (to be observed) in the practice of Yoga. Accordingly He (the Lord) said thus:

1. “The body is composed of the five elements. It is filled with five Mandalas (spheres). That which is hard is Prithvi (earth), one of them; that which is liquid is Apas;

2. That which is bright is Tejas (fire); motion is the property of Vayu; that which pervades everywhere is Akasa. All these should be known by an aspirant after Yoga.

3. Through the blowing of Vayu-Mandala in this body, (there are caused) 21,600 breaths every day and night.

4. If there is a diminution in the Prithvi-Mandala, there arise folds in the body; if there is diminution in the essence of Apas, there arises gradually greyness of hair;

5. If there is diminution in the essence of Tejas, there is loss of hunger and lustre; if there is diminution in the essence of Vayu, there is incessant tremor;

6. If there is diminution in the essence of Akasa, one dies. The Jivita (viz., Prana) which possesses these elements having no place to rest (in the body) owing to the diminution of the elements, rises up like birds flying up in the air.

7. It is for this reason that is called Udyana (lit., flying up). With reference to this, there is said to be a Bandha (binding, also meaning a posture called Udyana-Bandha, by which this flight can be arrested). This Udyana-Bandha is to (or does away with) death, as a lion to an elephant.

8. Its experience is in the body, as also the Bandha. Its binding (in the body) is hurtful. If there is agitation of Agni (fire) within the belly, then there will be caused much of pain.

9. Therefore this (Udyana-Bandha) should not be practised by one who is hungry or who has urgency to make water or void excrement. He should take many times in small quantities proper and moderate food.

10. He should practise Mantra-Yoga. Laya-Yoga and Hatha-Yoga, through mild, middling and transcendental methods (or periods) respectively. Laya, Mantra and Hatha-Yogas have each (the same) eight subservients.

11-12(a). They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

12(b)-13(a). (Of these), Yama is of ten kinds. They are non-injury, truth, non-coveting, continence, compassion, straightforwardness, patience, courage, moderate eating and purity (bodily and mental).

13(b)-14. Niyama is of ten kinds. They are Tapas (religious austerities), contentment, belief in the existence of God or Vedas, charity, worship of Ishvara (or God), listening to the expositions of religious doctrines, modesty, a (good) intellect, Japa (muttering of prayers) and Vrata (religious observances).

15-16. They are eleven postures beginning with Chakra. Chakra, Padma, Kurma, Mayura, Kukkuta, Vira, Svastika, Bhadra, Simha, Mukta and Gomukha are the postures enumerated by the knowers of Yoga.

17. Placing the left ankle on the right thigh and the right ankle on the left thigh and keeping the body erect (while sitting) is the posture “Chakra”.

18. Pranayama should be practised again and again in the following order, viz., inspiration, restraint of breath and expiration. The Pranayama is done through the Nadis (nerves). Hence it is called the Nadis themselves.

19. The body of every sentient being is ninety-six digits long. In the middle of the body, two digits above the anus and two digits below the sexual organ, is the centre of the body (called Muladhara or sacral plexus).

20-21. Nine digits above the genitals, there is Kanda of Nadis which revolves oval-shaped, four digits high and four digits broad. It is surrounded by fat, flesh, bone and blood.

22. In it, is situate a Nadi-Chakra (wheel of nerves) having twelve spokes. Kundali by which this body is supported is there.

23. It is covering by its face the Brahmarandhra (viz., Brahma’s hole) of Susumna. (By the side) of Susumna dwell the Nadis Alambusa and Kuhuh.

24. In the next two (spokes) are Varuna and Yasasvini. On the spoke south of Susumna is, in regular course, Pingala.

25. On the next two spokes, are Pusha and Payasvini. On the spoke west of Susumna is the Nadi called Sarasvati.

26. On the next two spokes are Sankhini and Gandhari. To the north of Susumna dwells Ida;

27-28. In the next is Hastijihva; in the next is Visvodara. In these spokes of the wheel, the twelve Nadis carry the twelve Vayus from left to right (to the different parts of the body). The Nadis are like (i.e. woven like the warp and woof of) cloth. They are said to have different colours.

29-30. The central portion of the cloth (here the collection of the Nadis) is called the Nabhi Chakra (navel plexus). Jvalanti, Nadarupini, Pararandhra and Susumna are called the (basic) supports of Nada (spiritual sound). These four Nadis are of ruby colour. The central portion of Brahmarandhra is again and again covered by Kundali.

31-33(a). Thus ten Vayus move in these Nadis. A wise man who has understood the course of Nadis and Vayus should, after keeping his neck and body erect with his mouth closed, contemplate immovably upon Turyaka (Atman) at the tip of his nose, in the centre of his heart and in the middle of Bindu and should see with a tranquil mind through the (mental) eyes, the nectar flowing from there.

33(b)-34. Having closed the anus and drawn up the Vayu and caused it to rise through (the repetition of) Pranava (Om), he should complete with Sri Bija. He should contemplate upon his Atman as Sri (or Parasakti) and as being bathed by nectar.

35. This is Kalavanchana (lit., time illusion). It is said to be the most important of all. Whatever is thought of by the mind is accomplished by the mind itself.

36. (Then) Agni (fire) will flame in Jala (water) and in the flame (of Agni) will arise the branches and blossoms. Then the words uttered and the actions done regarding the universe, are not in vain.

37. By checking the Bindu in the path, by making the fire flame up in the water and by causing the water to dry up, the body is made firm.

38. Having contracted simultaneously the anus and Yoni (the womb) united together, he should draw up Apana and unite with it Samana.

39. He should contemplate upon his Atman as Shiva and then as being bathed by nectar. In the central part of each spoke, the Yogin should commence to concentrate Bala (will or strength).

40. He should try to go up by the union of Prana and Apana. This most important Yoga brightens up in the body the path of Siddhis.

41. As dam across the water serves as an obstacle to the floods, so it should ever be known by the Yogins that the Chhaya of the body is to (Jiva).

42. This Bandha is said of all Nadis. Through the grace of this Bandha, the Devata (goddess) becomes visible.

43. This Bandha of four feet serves as a check to the three paths. This brightens up the path through which the Siddhas obtained (their Siddhis).

44. If with Prana is made to rise up soon Udana, this Bandha checking all Nadis goes up.

45. This is called Samputa-Yoga or Mula-Bandha. Through the Practising of this Yoga, the three Bandhas are mastered.

46. By practising day and night intermittingly or at any convenient time, the Vayu will come under his control.

47. With the control of Vayu, Agni (the gastric fire) in the body will increase daily. With the increase of Agni, food, etc., will be easily digested.

48. Should food be properly digested, there is increase of Rasa (essence of food). With the daily increase of Rasa, there is the increase of Dhatus (spiritual substances).

49. With the increase of Dhatus, there is the increase of wisdom in the body. Thus all the sins collected together during many Crores of births are burnt up.

50. In the centre of the anus and the genitals, there is the triangular Muladhara. It illumines the seat of Shiva of the form of Bindu.

51. There is located the Parasakti named Kundalini. From that seat, Vayu arises. From that seat, Agni becomes increased.

52. From that seat, Bindu originates and Nada becomes increased. From that seat, Hamsa is born. From that seat, Manas is born.

53. The six Chakras beginning with Muladhara are said to be the seat of Sakti (Goddess). From the neck to the top of the head is said to be the seat of Sambhu (Shiva).

54. To the Nadis, the body is the support (or vehicle); to Prana, the Nadis are the support; to Jiva, Prana is the dwelling place; to Hamsa, Jiva is the support;

55. To Sakti, Hamsa is the seat and the locomotive and fixed universe. Being without distraction and of a calm mind, one should practise Pranayama.

56. Even a person who is well-skilled in the practice of the three Bandhas should try always to cognise with a true heart that Principle which should be known and is the cause of all objects and their attributes.

57. Both expiration and inspiration should (be stopped and made to) rest in restraint of breath (alone). He should depend solely on Brahman which is the highest aim of all visibles.

58. (The giving out of) all external objects is said to be Rechaka (expiration). The (taking in of the) spiritual knowledge of the Shastras is said to be Puraka (inspiration) and (the keeping to oneself of) such knowledge is said to be Kumbhaka (or restraint of breath).

59. He is an emancipated person who practises thus such a Chitta. There is no doubt about it. Through Kumbhaka, it (the mind) should be always taken up and through Kumbhaka alone it should be filled up within.

60. It is only through Kumbhaka that Kumbhaka should be firmly mastered. Within it is Parama-Shiva. That (Vayu) which is non-motionless should be shaken again through Kantha-Mudra (throat-posture).

61-62. Having checked the course of Vayu, having become perfect in the practice of expiration and restraint of breath and having planted evenly on the ground the two hands and the two feet, one should pierce the four seats through Vayu through the three Yogas. He should shake Mahameru with the (aid of) Prakotis (forces) at the mouth of Vayu.

63. The two Putas (cavities) being drawn, Vayu throbs quickly. The union of moon, sun and Agni should be known on account of nectar.

64. Through the motion of Meru, the Devatas who stay in the centre of Meru move. At first in his Brahma-Granthi, there is produced soon a hole (or passage).

65. Then having pierced Brahma-Granthi, he pierces Vishnu-Granthi; then he pierces Rudra-Granthi.

66-67(a). Then to the Yogin comes Vedha (piercing) through his liberation from the impurities of delusion, through the religious

ceremonies (performed) in various births, through the grace of Gurus and Devatas and through the practice of Yoga.

67(b)-68. In the Mandala (sphere or region) of Susumna (situated between Ida and Pingala), Vayu should be made to rise up through the feature known as Mudra-Bandha. The short pronunciation (of Pranava) frees (one) from sins; its long pronunciation confers (on one) Moksha.

69-70. So also its pronunciation in Apyayana or Pluta Svara (tone). He is a knower of Veda, who through the above-mentioned three ways of pronunciation knows the end of Pranava which is beyond the power of speech, like the never ceasing flow of oil or the long-drawn bell-sound. The short Svara goes to Bindu. The long Svara goes to Brahmarandhra; the Pluta to Dvadasanta (twelfth centre). The Mantras should be uttered on account of getting Mantra Siddhis.

71-72(a). This Pranava (OM) will remove all obstacles. It will remove all sins. Of this, are four Bhumikas (states) predicated, viz., Arambha, Ghata, Parichaya and Nishpatti.

72(b)-73(a). Arambha is that state in which one having abandoned external Karmas performed by the three organs (mind, speech and body), is always engaged in mental Karma only.

73(b)-74(a). It is said by the wise that the Ghata state is that in which Vayu having forced an opening on the western side and being full, is firmly fixed there.

74(b). Parichaya state is that in which Vayu is firmly fixed to Akasa, neither associated with Jiva nor not, while the body is immovable.

75. It is said that Nishpatti state is that in which there take place creation and dissolution through Atman or that state in which a Yogin having become a Jivanmukta performs Yoga without effort. Whoever recites this Upanishad becomes immaculate like Agni. Like Vayu, he becomes pure. He becomes freed from the sin of drinking alcohol. He becomes freed from the sins of the theft of gold. He becomes a Jivanmukta. This is what is said by the Rig-Veda. Like the eye pervading the Akasa (seeing without effort

everything above), a wise man sees (always) the supreme seat of Vishnu. The Brahmanas who have always their spiritual eyes wide open praise and illuminate in diverse ways the spiritual seat of Vishnu. OM, thus is the Upanishad.”

Thus ends the fifth Chapter of Varaha Upanishad.

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Varaha Upanishad belonging to the Krishna-Yajur-Veda.

Satyayaniya Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1. The mind alone is the cause of bondage and liberation of the people; (the mind) attached to the objects of the senses leads them to bondage; freed from the objects it leads them to liberation. (Thus) it has been declared.

2. If that attachment of the mind of a person to the objects of the senses is directed towards Brahman, who shall not be liberated from bondage ?

3. The mind (chitta) alone is worldly life; hence it should be purified with effort. As the mind is, so he becomes. This is the eternal secret.

4. One who knows not the Veda realizes not that omnipresent One (Brahman); one who knows not Brahman reaches not that supreme abode. He who realizes that the omnipresent god (Vishnu), the omniscient one, the prop of all (Vasudeva) (is himself), that sage, seer of reality, attains the state of wisdom while living (vipratvam).

5. Then (observing in the four disciplines) those Brahmanas well-versed in the Veda and untouched by desires, who ponder over the eternal supreme Brahman (realize Brahman). (A person desiring liberation) who is quiescent, self-subdued, has renounced all sensory pleasures, is forbearing, well versed in the scripture, is known as equanimous, has discarded the primary desires (for wealth, wife and progeny) and is free from the debts (to the manes, etc.), coming to realize the Atman, shall live, observing silence, in some stage of life or other as the Kutichaka (or Paramahansa).

6. Then entering into the final stage of life (i.e. Sannyasa) he may possess five (small) things (matras) as is proper.

7. He should possess as long as he lives (the five things, namely) a three-fold staff (of bamboo), sacred thread, garment consisting of a loin-cloth, sling and holy ring of sacred grass.

8. These five are the things pertaining to an ascetic (of the Kutichaka order); (to all ascetics the inward possessions are five, namely, the 'a', 'u', 'm', the bindu and the nada constituting Om.) This matra (namely the five constituents) is heard in the Pranava (Brahman). Till the final exit (of the vital breath) the ascetic shall not abandon (the twofold five matras); even at death (the five external matras) shall be buried with him.

9. The sign of Vishnu (i.e. means leading to liberation) is said to be twofold, the external and the internal. If one of them is discarded (the ascetic) is without doubt fallen.

10. The threefold staff is an emblem (leading to) Vishnu; it is a means of attaining liberation by learned Brahmanas as ascetics. It is the extinction of all worldly characteristics – thus runs the Vedic teaching.

11-12. Then indeed, Oh Brahmana, there are four kinds of ascetics, namely Kutichaka, Bahudaka, Hamsa and Paramahamsa. All these bear the signs of Vishnu (i.e. they strive for liberation), wear tuft and sacred thread, are pure in mind, consider their own Self as Brahman, are intent on worship (of God) in the form of pure consciousness, practise muttering of prayers and the principal and secondary disciplines (Yama and Niyama), are of good conduct and (thus) become exalted. This is declared in a Vedic verse: The Kutichaka, Bahudaka, Hamsa and Paramahamsa ascetics are different in their way of life; all these possess the signs of Vishnu, the external and internal, which are always visible and invisible (respectively). Practising the five devotional acts (yajnas), having penetration into the Vedanta, observing the rites (appropriate to the station in life), resorting to the spiritual lore, abandoning the tree (of worldly life) but having recourse to its root-cause (namely Brahman), renouncing its flowers (of rituals) but enjoying its (true) essence, sporting in Vishnu (i.e. leading the life spiritual), delighting in Vishnu, freed (from external worship), identifying themselves with Vishnu, they realize the omnipresent Vishnu.

13. Worship during the three junctures of the day (Sandhyas) bathing according to capacity, presenting libations of water to the manes, cleansing (i.e. purifying oneself with water), waiting upon (the deities with prayers) – these five devotional acts (the Kutichaka) shall perform till death.

14. With ten Pranavas and seven mystic words (vyahritis) the four-footed Gayatri along with its 'head' is the prayer to be recited during the three Sandhyas.

15. The practice of yoga consists of the constant single-minded devoted service of Vishnu, the Guru; non-injuring by word, thought and deed is the devotional act of penance (tapoyajna).

16. It is declared that the devotional act of studying the scripture (Svadhyaaya-yajna) consists of reciting the various Upanishads. The attentive reciting of Om offers the (concept of the individual) Self in the fire of the (non-dual) Brahman.

17. The devotional act of possessing spiritual wisdom (Jnana-yajna) is to be known as the very best of all yajnas. (The Paramahamsas) have Jnana (true knowledge) for the (emblematic) staff, Jnana for the tuft and Jnana for the sacred thread.

18. He whose tuft consists of Jnana and the sacred thread too of that (Jnana) has all the characteristics of a Brahmana – thus is the injunction of the Veda.

19. Then indeed, Oh Brahmana, these mendicant monks are as they appear (i.e. unclad, as when they were born). They should desire to remain as a tree, having gone beyond passion, anger, greed, delusion, false pride, pride, envy, 'mine-ness' and egotism; and having discarded honour and dishonour, blame and praise; and when cut down (like a tree) they shall not complain. Thus these wise men become immortal here (in this world) itself. This has been said in the Vedic verse: Having taken leave of his kinsmen and son with good will and not seeing them again, enduring the pairs (of opposites, heat and cold, etc.,) and quiescent he shall turn eastward or northward and proceed on foot.

20-22. (Equipped with) a (water) vessel and staff, seeing four cubits of ground alone before him, wearing sacred thread and tuft or remaining shaven-headed, having a family (of his body alone), and receiving from people alms unbegged or begged for bare sustenance' having a vessel made of clay, wood, gourd or strung leaves as originally provided, and clothed with a garment of hemp, silk, grass, a patched one, (deer-)skin or a leafy one strung or unstrung; shaving his head alone at the junction of the seasons without removing hair below and in the arm pits and never the tuft;

he shall reside in a fixed place for four months (of the rainy season) during which the inward soul, the omnipresent Purusha (Vishnu) is asleep (in the milky ocean).

23. When (God, Vishnu) has risen (from sleep), the ascetic may reside in one place to carry out his work (such as study, meditation or Samadhi) for the other eight months or he may go about (as a mendicant monk). (During the journey) he may stay (for short periods) in a temple, a hut where the ritual fire is kept, the shade of a tree, or a cave, without attachment and unnoticed by the people. He shall be quiescent like fire when fuel is exhausted and he shall not give or cause trouble to any one anywhere. (On seeing one equal to or inferior to him he shall not shrink nor consider any one existing as different from himself).

24. If a person has realized that he is the Atman non-different from the universal Self, what can he wish for, and to fulfil which desire need he torture his body (by various kinds of austerities) ?

25. A wise-man knowing this (truth) and thus a knower of Brahman shall have this consciousness. He shall not worry himself with many words; for it is only torturing language.

26. Having discerned the knowledge of Brahman he should wish to remain with dispassion (lit. with the innocence of the child); a sage has realized the Atman when he has the lore of Brahman and dispassion.

27. When all desires which cling to the heart have been shed, then the man becomes immortal and he enjoys the (bliss of) Brahman here (itself).

28. Then indeed, Oh Brahman, he who abandons this asceticism which is the highest spiritual life, becomes a child-murderer, a murderer of a Brahmana, a killer of an embryo, a great sinner. He, who abandons this steady life pertaining to Vishnu (i.e. the external and internal discipline in spiritual life), becomes a thief, a seducer of his preceptor's wife, treacherous to a friend, ungrateful; he is denied all (auspicious) worlds. This has been declared in the Vedic verse – A thief, a drinker of spirituous liquor, a seducer of his preceptor's wife and one treacherous to his friend get purified by expiation; (but) one who abandons the sign

of Vishnu, external or internal, which he was possessing, will never be purified in spite of all his self-exertions.

29. Abandoning the sign of Vishnu-worship, external or internal, he who resorts to his stage of life or no (prescribed) stage at all, or returns (to his former way of living prior to renunciation) – to that great fool (and to people of his kind) there is no liberation seen even in tens of millions of eons.

30. Abandoning all other stages of life a wise man should live for long in the stage of life leading to liberation. There is no liberation possible to one who has fallen from the stage leading to final beatitude.

31. Having embraced asceticism, if one does not remain observing its laws, he is to be known as ‘fallen from grace’ (arudhachyuta) – such is the Vedic injunction.

32. Then indeed, Oh Brahmana, when (a wise man) has embraced this age old spiritual life pertaining to Vishnu and remains without transgressing it, he becomes self-controlled, worthy of being remembered as auspicious, a (true) knower of the world, a knower of the Vedanta, a knower of Brahman, omniscient, self-luminous; he becomes the supreme God Brahman, he redeems from (the misery of) worldly life his ancestors, relations by marriage, (other) kinsmen, associates and friends.

33. When a wise man renounces the world, those belonging to his family become blessed in this world, a hundred generations before him and three hundred generations after him.

34. The scripture says that a very pious mendicant monk redeems thirty generations of his family after him, thirty generations before him and thirty generations after those that follow (the first thirty).

35. The Vedic teaching is that the ancestors of (a wise man) are redeemed if he were to say that he has renounced even while his final breath remains in his throat (i.e. just before death).

36. Hence, Oh Brahmana, wise men have said that this age old lore of the Self, the discipline pertaining to Vishnu, shall not be expounded till one has oneself realized (the goal) and (that) not to one who has not studied the Veda, has not the conviction of the

Self, has not freed himself from attachment, has not become pure, has not approached (to receive this of his own accord), and who has not made earnest efforts (to know them). This has been said in a Vedic verse (as well):

Once (Brahma-)Vidya approached (the god) Brahma and said: 'Guard me, I am your treasure. Do not reveal me to one who is envious, crooked or crafty. Thus shall I be of potent strength'.

37. This discipline of the Atman pertaining to Vishnu (i.e. this lore to realize Brahman) shall be revealed to a person after a careful test as to whether he is of pure conduct, attentive, intelligent, observes celibacy and has approached (the Guru of his own accord for receiving instruction).

38. With those ascetics who have been taught (the scripture) by a Guru and who do not honour him in word, thought and deed, the Guru does not dine; similarly (good ascetics) do not eat the food (from houses where the ill-mannered receive alms). Such is the (injunction of the) scripture.

39. The Guru is the supreme righteousness (Dharma); the Guru alone is the sole means (of liberation). He who honours not his Guru who gives (initiation into) the single syllable (Om which is Brahman) has all his scriptural learning, penance and spiritual wisdom oozed out as water from an unbaked clay vessel.

40. He who has supreme faith in God and the same faith in his Guru is a knower of Brahman, who reaches supreme beatitude. Such is the teaching of the Veda. Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Satyayaniyopanishad belonging to the Sukla-Yajur-Veda.

Aruni Upanishad

Translated by Swami Madhavananda

Published by Advaita Ashram, Kolkatta

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Om. Aruna's son went to the sphere of Brahma, the Creator, and reaching there said, "Lord, in what way can I relinquish work altogether ?" Brahma said to him: You must give up your sons, brothers, friends, and the rest, your hair-tuft and the holy thread, your sacrifices and books regulating them, your scriptures; must give up the (seven upper) spheres entitled Bhur, Bhuvah, Svar, Mahar, Jana, Tapas, and Satya, and the (seven nether) spheres, viz., Atala, Patala, Vitala, Sutala, Rasatala, Talatala and Mahatala, together with the (whole) universe; and must take on the staff and the scanty clothing of the Sannyasin; you must renounce everything else, aye, everything else.

2. The householder, or the Brahmachari, or the Vanaprastha should commit the fires that lead to the different spheres to the fire that is in the stomach, and consign the sacred Mantra, Gayatri, to the fire that is in his own speech, should throw the holy thread on the ground or into water. The Kutichara living a

Brahmachari's life should give up his relatives, and discard his begging bowl, and the straining-cloth, should give up his triple staves, and the fires that lead to particular spheres. (So said Prajapati). Henceforward he should behave like one who has got no Mantra to repeat, should give up the desire to go to the higher spheres, bathe at the beginning of the three meeting-points of the day, viz., morning, noon, and evening, should effect a union with his Atman through the highest concentration, and from amongst the (whole range of the) Vedas should repeat only the Aranyakas, only the Upanishads, aye, nothing but the Upanishads.

3. Verily I am Brahman, the Sutra; the Sutra is Brahman for It originates (the cosmos); I myself am the sutra because I am a man of realisation – the wise one who has realised this should give up his triple holy thread. “I have renounced, I have renounced, I have renounced” – uttering this thrice he should declare – “From me there is no fear (in word, thought, or deed) to any being, for from me everything has proceeded”. Uttering the Mantra – “That art my friend, so protect me (from cows, serpents, etc.), thou art strength and my friend, in all seen and unseen danger thou art the Thunder of the Lord of the Universe”, etc., he should hold up high the bamboo staff and put on the loin-cloth. He should take food as if it were medicine, aye, as if it were medicine. Carefully guard (oh, ye all who are concerned) your chastity (in thought, word and deed), non-injury, non-acceptance of (superfluous) gifts, non-thieving and truthfulness – guard them by all means, aye, do guard !

4. Now then the duties of the highest class of itinerant monks – the Paramahansa Parivrajakas (are as follows): They must sit and lie down on the ground. Those having already taken the vow of chastity etc., should use an earthen bowl or one made of gourd, or a wooden bowl; they should give up lust anger, avarice, infatuation, ostentation, haughtiness, jealousy, attachment to objects, egotism, falsehood and the like. The Sannyasin should stay at one place during the four months of the rainy season and during the remaining eight months wander alone, or with a single companion, aye, a single companion.

5. Verily one who has realised the (true) import of the Vedas may give up those things (previously enumerated) after the investiture with the holy thread, or he may do so even before that ceremony – (give up) his father, son, his sacrificial fires, and the holy thread, his works, his wife and all else that he may possess. Sannyasins enter a village for begging purposes only, with their palms or their stomach as the receptacle for food. Uttering “Om” “Om” “Om”, they should mentally place this Mantra, the Upanishad, in the different parts of their body. He who realises the Truth in this manner is really the wise one. He who knows this (and is a Brahmachari taking on the monastic vow) should give up the staff made of the wood of the Palasha (Dhak), Bilva (Marmelos), or Audumbara (Fig) trees, his skin and girdle and the holy thread, etc., and thus be a hero. “That supreme state of the all-pervading Deity the sages realise for all time like the eye pervading from one end of the sky to the other.” “Sages purged of all impurities like anger etc., who have awakened from the sleep (of ignorance), kindle that Truth (in the minds of the enquirers), that supreme state of the all-pervading Deity.” Such indeed is the injunction of the scriptures leading to liberation – the injunction of the Vedas, ay, of the Vedas.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
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May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Arunyupanishad, included in the Sama-Veda.